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THE

WAY OF HOLINESS,

WITH

NOTES BY THE WAY;

BEING A

NARRATIVE OF EXPERIENCE

RESULTING FROM A DETERMINATION

TO BE A

BIBLE CHRISTIAN.

BY MRS. P. PALMER.

"I will let every high state of grace in name alone, and seek only to be fully conformed to the will of God, as recorded in his *written* WORD. My chief endeavors shall be centred in the aim to be a humble *Bible Christian*.—Page 8.

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TO MY

BELOVED AND HONORED PARENTS,

in token of grateful remembrance

of the religious culture so assiduously bestowed during childhood,

and the judicious counsel and sympathy of riper years,

with the fervent prayer,

that they through whose instrumentality

"I from a child have known the Scriptures," may make rapid

advancement in the

"Way of Holiness" during life, and have, eventually, an abundant

entrance ministered unto them,

into the everlasting kingdom of our Lord and Saviour,

Jesus Christ.

THE AUTHOR.

INTRODUCTION.

Who has not been charmed and instructed by Travels and "Incidents of Travel" in the "Holy Land"—India—Europe—America, &c? Travellers of every variety of talent, almost from time immemorial, have transmitted through the press the result of journeyings and patient investigation. What has not been narrated by one, whose genius might have instigated to particularize elaborately on the topic suited to his peculiar cast of mind, has been enrolled by another, signalized for a species of investigation unthought of by his predecessor, till information suited to every grade of intellect has been so fully given, that firmness is requisite to bear up against the impression, that public sentiment may not label a new production with "thirst for book-making," "egotism," or the like.

Not so with the traveller to the heavenly city. A field of investigation, boundless as eternity, is before him. Earth hath its boundaries: but the inquiring, insatiate spirit of the heavenly traveller, is no where, in all his [illegible]rd journeying, met with the interdict, "Hitherto [illegible]hou come, but no further." No! the inspiring

insignia is blazoned at every progressive pilgrimage, "Then shall ye know, *if* ye know."

And yet it should not be forgotten tha subtle beyond all human conception, doth malicious agencies—

——— "his march oppose,"

and is ever lurking about his heavenward wa well circumstanced devices to withstand e an onward course. In view of such consid Christian public will not deem an apology r presenting a narrative of journeyings in t Holiness, with Notes by the Way."

It will be observed, throughout, that w veller the BIBLE was the all-commandi which the propriety of each successive ste mined, and the work is now sent forth to the the fervent prayer that its perusal may b ward inspiring the reader with more conf of the infinite importance and excellency o tures.

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BOOK I.

"THE WAY OF HOLINESS."*

IS THERE NOT A SHORTER WAY?

SECTION I.

"BE always ready to give an answer to every man that asketh you a reason of the hope that is within you, with meekness and fear."—*Peter.*

"I HAVE thought," said one of the children of Zion to the other, as in love they journeyed onward in the way cast up for the ransomed of the Lord to walk in; "I have thought," said he, "whether there is not a *shorter way* of getting into this way of holiness than some of our * * * brethren apprehend?"

"Yes," said the sister addressed, who was a member of the denomination alluded to: "Yes, brother, THERE IS A SHORTER WAY! O! I am sure this long waiting and struggling with the powers of darkness is not necessary. There is a shorter way." And then, with a solemn responsibility of feeling, and with a realizing conviction of the truth uttered, she

* Isaiah 35. 8.

continued to say, "But, brother, there is but one way."

Days and even weeks elapsed, and yet the question, with solemn bearing, rested upon the mind of that sister. She thought of the affirmative given in answer to the inquiry of the brother—examined yet more closely the Scriptural foundation upon which the truth of the affirmation rested—and the result of the investigation tended to add still greater confirmation to the belief, that many sincere disciples of Jesus, by various needless perplexities, consume much time in endeavoring to get into this way, which might, more advantageously to themselves and others, be employed in making progress in it, and testifying from experimental knowledge of its blessedness.

How many, whom Infinite Love would long since have brought into this state, instead of seeking to be brought into the possession of the blessing at once, are seeking a preparation for the reception of it! They feel that their *convictions* are not deep enough to warrant an approach to the Throne of grace, with the expectation of receiving the blessing confidently

now. Just at this point some may have been lingering months and years. Thus did the sister, who so confidently affirmed "there is a shorter way." And here, dear child of Jesus, permit the writer to tell you just how that sister found the "shorter way."

On looking at the requirements of the word of God, she beheld the command, "Be ye holy." She then began to say in her heart, "Whatever my former deficiences may have been, God requires that I should *now* be holy. Whether *convicted*, or otherwise, *duty is plain*. God requires *present* holiness." On coming to this point, she at once apprehended a simple truth before unthought of, i. e. *Knowledge is conviction*. She well knew that, for a long time, she had been assured that God required holiness. But she had never deemed this knowledge a sufficient plea to take to God—and because of present need, to ask a present bestowment of the gift.

Convinced that in this respect she had mistaken the path, she now with renewed energy, began to make use of the knowledge already received, and to discern a "shorter way."

Another difficulty by which her course had been delayed, she found to be here. She had been accustomed to look at the blessing of holiness as such a high attainment, that her general habit of soul inclined her to think it almost beyond her reach. This erroneous impression rather influenced her to rest the matter thus:—"I will let every high state of grace in name alone, and seek only to be *fully conformed to the will of God, as recorded in his written word.* My chief endeavors shall be centered in the aim to be an humble *Bible Christian.* By the grace of God, all my energies shall be directed to this one point. With this single aim, I will journey onward, even though my faith may be tried to the uttermost by those manifestations being withheld, which have previously been regarded as essential for the establishment of faith."

On arriving at this point, she was enabled to gain yet clearer insight into the simplicity of the way. And it was by this process. After having taken the Bible as the rule of life, instead of the opinions and experience of professors, she found, on taking the blessed

word more closely to the companionship of her heart, that no one declaration spoke more appealingly to her understanding than this: "Ye are not your own, ye are bought with a price, therefore glorify God in your body and spirit which are his."

By this she perceived the duty of *entire consecration* in a stronger light, and as more sacredly binding, than ever before. Here she saw God as her Redeemer, claiming, by virtue of the great price paid for the redemption of body, soul, and spirit, the *present and entire service* of all these redeemed powers.

By this she saw, that if she lived constantly in the entire surrender of all that had been thus dearly purchased unto God, she was but an unprofitable servant; and that, if less than all was rendered, was worse than unprofitable, inasmuch as she would be guilty of keeping back part of that price which had been purchased unto God: "Not with corruptible things, such as silver and gold, but by the precious blood of Jesus." And after so clearly discerning the will of God concerning her, she felt that the sin of Annanias and Sapphira

would be less culpable in the sight of
than her own, should she not at once re
living in the *entire* consecration of all
deemed powers to God.

Deeply conscious of past unfaithfulr
now determined that the time past sh
fice; and with a humility of spirit, indu
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was enabled, through grace, to resol
firmness of purpose, that entire dev
heart and life to God should be the al
subject of the succeeding pilgrimage o

"THE WAY OF HOLINESS."

IS THERE NOT A SHORTER WAY?

SECTION II.

"We by his Spirit prove,
And know the things of God,
The things which, freely of his love,
He hath on us bestowed."

After having thus resolved on devoting the entire service of heart and life to God, some questions presented, which occasioned serious solicitude. They were these:—How shall I know *when* I have consecrated all to God? And how ascertain whether God *accepts* the sacrifice—and know the manner of its acceptance? Here again the blessed Bible, which she had now taken as her counsellor, said to her heart, "We have received not the spirit of the world, but the Spirit which is of God, that we might know the things freely given to us of God."

It was thus she became assured that it was

her privilege to *know when she* had consecrated all to God, and also to know that the sacrifice was *accepted*, and the resolve was solemnly made that the subject should not cease to be absorbing, until this knowledge was obtained.

Feeling it as a matter of no small importance to stand thus solemnly pledged to God, conscious that sacred responsibilities were included in these engagements, a *realization* of the knowledge that neither body, soul, nor spirit, time, talent, nor influence, were, even for one moment, at her own disposal, began to assume the tangibility of living truth to her mind, in a manner not before apprehended.

From a sense of responsibility thus imposed, she began to be more abundant in labors, "instant in season, and out of season."

While thus engaged in active service, another difficulty presented. How much of self in these performances? said the accuser. For a moment almost bewildered at being thus withstood, her heart began to sink. She felt most keenly that she had no certain standard to raise up against this accusation!

It was here again that the blessed word

sweetly communed with her heart, presenting the marks by the way, by a reference to the admonition of Paul: "Therefore, my beloved brethren, be ye steadfast and unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

These blessed communings continued thus: If the primitive Christians had the assurance that their labors were in the Lord; and thus enjoyed the heart-inspiring *confidence* that their labors were *not in vain*, because performed in the might of the Spirit, then it is also your privilege to *know* that your labor is in the Lord. It was at this point in her experience that she first perceived the *necessity*, and also the *attainableness* of the witness of *purity of intention*—which, in her petition to God, as most expressive of her peculiar need, she denominated, "The witness that the spring of every motive is pure."

It was by the word of the Lord she became fully convinced that she needed this heart-encouraging confidence in order to insure success in her labors of love. The next step

taken was to resolve, as in the presence
Lord, not to cease importuning the Thr
grace until the witness was given "th
spring of every motive was pure."

On coming to this decision, the
Word, most encouragingly, yea, and a
suringly, said to her heart—"Stand still,
see the salvation of God!"

IS THERE NOT A SHORTER WAY?

SECTION III.

"Here, in thine own appointed way,
I wait to learn thy will;
Silent I stand before thy face,
And hear thee say, 'Be still!
Be still! and know that I am God:'
'Tis all I wish to know,
To feel the virtue of thy blood,
And spread its praise below."

THUS admonished, she began to anticipate, with longings unutterable, the fulfilment of the WORD upon which she had been enabled to rest her hope.

Yet these exercises, though so deep as to assure the heart, most powerfully and permanently, that "the word of the Lord is quick and powerful, and sharper than any two-edged sword, piercing to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents

of the heart;" yet they were not of that distressing character which her preconceived opinions had rendered necessary, preparatory to entering into a state of holiness.

So far from having those overwhelming perceptions of guilt, on which she afterward saw she had been too much disposed to place reliance, as somewhat meritorious, she was constantly and *consciously* growing in grace daily —yea, even hourly her heavenward progress seemed marked as by the finger of God.

No gloomy forebodings that she was *not a child of God* dimmed her spiritual horizon, presenting fearful anticipations of impending wrath. There had been a period in her experience, some time previous to that under present consideration, from which she had not *one lingering doubt of her acceptance with God, as a member of the household of faith.* But, conscious that she had *not the witness of entire consecration to God,* neither the assurance that the great deep of her heart, the fountain from whence action emanates, was pure, which at this time stood before the vision of her mind as two distinct objects, (yet which, as she after-

ward perceived, most clearly merged in *one*,) and impelled onward also by such an intense desire to be *fruitful in every good work*, the emotions of her spirit could not perhaps be more clearly expressed than in the nervous language of the poet—

> "My heart-strings groan with deep complaint,
> My flesh lies panting, Lord, for thee;
> And every limb, and every joint,
> Stretches for perfect purity."

And yet, to continue poetic language, it was a "sweet distress," for the *word of the Lord* continuously said to her heart, "The Spirit helpeth our infirmities;" and conscious that she had submitted herself to the dictations of the Spirit, a sacred conviction took possession of her mind that she was being led into all truth.

"Stand still, and see the salvation of God," was now the listening attitude in which her soul eagerly waited before the Lord; and it was but a few hours after the above encouraging admonition had been spoken to her heart that she set apart a season to wait before the Lord especially for the bestowment of the ob-

ject, or rather the two distinct objects p
ously stated.

On first kneeling, she thought of reso
that she would continue to wait befor
Lord until the desire of her heart was gra
But the adversary, who had stood rea
withstand every progressive step, sugge
"Be careful, God may disappoint your e
tations; and suppose you should be le
wrestle all night; ay, and all the morrow

She had ever felt it a matter of mome
import to say, either with the language o
heart or lip, "I have lifted my hand to G
and for a moment she hesitated whethe
should really determine to continue in a
ing attitude, until the desire of her hear
fulfilled; but afterward concluded to res
matter thus: one duty can never, in the
of God, interfere with another; and, u
necessarily called away by surrounding
cumstances, I will, in the strength of g
wait till my heart is assured, though it m
all night, and all the morrow too.

And here most emphatically could she
she was led by a "way she knew not."

simple, so clearly described, and urged by the word of the Lord, and yet so often overlooked, for want of that child-like simplicity which, without reasoning, takes God at his word. It was just while engaged in the act of preparing the way, as she deemed, to some great and undefinable exercise, that the Lord, through the medium of faith in his *written word*, led her astonished soul directly into the "way of holiness," where, with unutterable delight, she found the comprehensive desires of her soul blended and satisfied in the fulfilment of the command, "*Be ye holy.*"

It was thus, waiting child of Jesus, that this traveller in the King's highway was directed onward, through the teachings of the word of God, and induced so confidently to affirm, in reply to the brother, "*There is a shorter way.*"

"THE WAY OF HOLINESS."

IS THERE NOT A SHORTER WAY?

SECTION IV.

Thou message from the skies!
Ray for the rayless heart!
Thou fount of wisdom for the wise!
A balm for all thou art.

Man of my counsel, thou!
Blessings untold rejoice
The heart of those who meekly bow,
To listen to thy voice.

It was on this wise that the *word of the Lord*, the "book of books," as a "mighty counsellor," urged her onward, and by unerring precept directed every step of the way. And as each progressive step by which she was ushered into the enjoyment of this blessed state of experience was as distinctly marked, by its holy teachings, as those already given, may it not be presumed, that some heretofore wavering one may be induced to rest more confidently in the assurance that "the word of the Lord is

tried," and is the same in its immutable nature as the Faithful and True, by stating, as nearly as will comport with the brevity required, the steps as successively taken by which this disciple of Jesus entered?

Over and again, previous to the time mentioned, had she endeavored to give herself away in covenant to God. But she had never, till this hour, deliberately resolved on counting the cost, with the solemn intention to "reckon herself dead *indeed* unto sin, but alive unto God through Jesus Christ our Lord;" to account herself permanently the Lord's, and in verity no more at *her own* disposal, but *irrevocably the Lord's property*, for time and eternity. Now, in the name of the Lord Jehovah, after having deliberately "counted the cost," she resolved to enter into the bonds of an everlasting covenant, with the fixed purpose to *count all things loss* for the excellency of the knowledge of Jesus, that she might know him and the power of his resurrection, by being made conformable to his death, and raised to an entire newness of life.

Apart from any excitement of feeling, other

is not a tie that binds me to earth; every tie has been severed, and now I am wholly, wholly thine!" While lingering on the last words, the Holy Spirit appealingly repeated the confident expressions to her heart, thus: What! wholly the Lord's? Is not this the holiness that God requires? What have you more to render? Does God require more than all?—Hath he issued the command, "Be ye holy," and not given the ability with the command for the performance of it? Is he a hard master, unreasonable in his requirements? She now saw, in a convincing light, her error in regarding holiness as an attainment beyond her reach, and stood reproved, though consciously shielded by the atonement from condemnation, and enjoying the blessedness of that soul "to whom the Lord will not impute sin."

And now the eyes of her understanding were more fully opened, and founded on eternal faithfulness did she find the words of the Saviour, "*If any man will do his will he shall know of the doctrine.*"

IS THERE NOT A SHORTER WAY?

SECTION V.

"Let us, to perfect love restored,
Thine image here retrieve,
And in the presence of our Lord
The life of angels live.

But is it possible that I
Should live and sin no more?
Lord, if on thee I dare rely,
The *faith shall bring the power*."

She now saw that holiness, instead of being an attainment beyond her reach, was a state of grace in which every one of the Lord's redeemed ones should live—that the service was indeed a "reasonable service," inasmuch as the command, "Be ye holy," is founded upon the absolute right which God, as our Creator, Preserver, and Redeemer, has upon the *entire* service of his creatures.

Instead of perceiving any thing meritorious in what she had been enabled, through grace, to do, i. e., in laying all upon the altar, she

saw that she had but rendered back to God that which was already his own."

She looked upon family, influence, earthly possessions, &c., and chidingly, in view of former misappropriation, said to her heart, "What hast thou, that thou hast not received! And if received, why didst thou glory in them as of thine own begetting?" And though with Abraham in the sacrifice of his beloved Isaac, she was called seemingly to sacrifice that of all earthly objects surpassingly dear, yet so truly did she now see that the "Giver of every good gift" but rightfully required his *own* in his *own time*, that she could only say, "The Lord gave, and the Lord hath taken away blessed be the name of the Lord."

And O, what cause for deep and perpe abasement before God did she now perce in that she had so long kept back part of price which, by the requirement of that bl word, she now so clearly discerned infinit had demanded; and when the inquiries presented, "Is God unreasonable in quirements? Hath he given the cor holy,' and not given the abili

the command, for the performance of it?" Her inmost soul, penetrated, with a sense of past unfaithfulness, acknowledged not only the reasonableness of the command, but also the unreasonableness of not having lived in obedience to such a plain Scriptural requirement.

With a depth of feeling not before apprehended, she could now respond heartily to the sentiment,

> "I loathe myself when Christ I see,
> And into nothing fall,
> Content if God exalted be,
> And Christ be *all* in *all*."

Never before did she so deeply realize the truth of the words, "For we have received the sentence of *death* in ourselves, that we should not trust in ourselves, but in Him that raiseth the dead." With poverty of spirit her heart was constantly giving utterance to its emotions with the poet—

> "Thou all our works in us hast wrought,
> Our good is all divine,
> The praise of every virtuous thought
> And righteous act is thine."

And when (as she still continued in a vain attitude before the Lord) the Spirit appealed to her understanding thus, "Through what power have you been enabled thus to present yourself a living sacrifice to God?" her heart replied, "Through the power of God. I could no more have brought myself, but through faith in God, believing it to be his requirement, than I could have created a world!" Immediately the Spirit suggested, "If God has enabled you to bring it, will he not, now that you bring it and lay it on his altar, accept it at your hands?" She now, indeed, began to feel that all things were ready! and, in thrilling anticipation, began to say, "Thou *wilt* receive me; yes, thou *wilt receive me!*" And still she felt that something was wanting. "But *when* and *how* shall I *know* that thou *dost* receive me?" said the importunate language of her heart. The spirit presented the declaration of the written word in reply, "Now is the accepted time." Still her insatiable desires were unsatisfied; and yet she continued to wait with unutterable importunity of desire and longing expectation, looking upward for the coming of

the Lord; while the Spirit continued to urge the Scriptural declarations, "'*Now is the accepted time,' I will receive you.* Only believe! Venture all *now* and *for ever* upon the faithfulness of the IMMUTABLE WORD, and you are *now* and *for ever* the *saved* of the Lord!" And now an increase of light in reference to the sacredness and immutability of the word of God, burst upon her soul! An assurance that the Holy Scripture is, in verity, the WORD OF THE LORD, and as immutable in its nature as the *throne of the Eternal*, assumed the vividness and vitality of TRUTH, in a manner that she had never before realized.

These views were given in answer to an inquiry that rose in her mind, thus—"Shall I *venture* upon these declarations without *previously* realizing a change sufficient to warrant such conclusions? Venture *now*, merely because they stand thus recorded in the *written word!* She here perceived that the declarations of Scripture were as truly the WORD OF THE LORD to her soul, as though they were proclaimed from the holy Mount in the voice

of thunder, or blazoned across th
heaven in characters of flame. She
into the simplicity of faith in a manne
tonished and humbled her soul; astoni
she had not before perceived it, and
because she had been so slow of hea
lieve God. The perceptions of faith
effect that then took possession of h
were these: *Faith is taking God at his*
relying unwaveringly upon his truth
nature of the truth believed, whether joy
otherwise, will necessarily produce
ponding feeling. Yet, *faith* and *feeli*
two distinct objects, though so nearly a

Here she saw an error which, duri
whole of her former pilgrimage in the he
way, had been detrimental to her pr
She now perceived that she had been
more solicitous about *feeling* than j
requiring *feeling*, the *fruit* of faith, p
to having exercised faith.

And now, on discerning the way
clearly, she was enabled by the help
Spirit to resolve that she *would take*

his word, whatever her emotions might be. Here she was permitted to linger for a moment, to count the cost of living a life of faith on the Son of God. The question was presented, "Suppose, after you *have* ventured upon the bare declaration of God—resolved to believe that *as you venture upon his word he doth receive you just because* he hath said, 'I will receive you,'—and then should perceive no change, no extraordinary evidence, or emotion, to confirm your faith, would you still believe?" the answer that presented from the WORD was, "*The just shall live by faith.*"

She now came to the decision that if called to live *peculiarly* the life of faith, and denied all outward or inward manifestations to an extent before unheard of, with the exception of he who "journeyed" onward in obedience to the command of "God, not knowing whither he went," that she would still, through the power of the ALMIGHTY, who has said, "*Walk* before me, and be thou perfect," journey onward through the pilgrimage of life—*walking by faith*—resolved that the shield of

faith should *never be* relinquished, but r
even with the unyielding grasp of death,
the powers of darkness be permitted tc
even thus formidably. Never can the
tant step that followed be forgotten in t
in eternity.

IS THERE NOT A SHORTER WAY?

SECTION VI.

"He staggered not at the promise of God, through unbelief, but was strong in faith, giving glory to God; being fully persuaded that what he had promised he was able also to perform."—*The word of God.*

"Faith in thy power thou seest I have,
For thou this faith hast wrought,
Dead souls thou callest from the grave,
And speakest worlds from nought.

In hope against all human hope,
Self-desperate, I believe,
Thy *quickening word shall raise me up,*
Thou shalt thy spirit give.

The thing surpasses all my thought,
But faithful is my Lord:
Through unbelief I stagger not,
For *God hath spoke the word.*"

From the preceding views she discerned clearly, that *one* more step must be taken ere she had tested fully the faithfulness of God. "Faithful is he who hath called you, who also

will do it," was now no longer a matte opinion, but a truth confidently believed, she now saw that she must relinquish confident expression before indulged *in*, premising something in the *future*, "Thou receive me," for the yet more confident pression, implying *present* assurance, "T *dost* receive!" It is, perhaps, almost n less to say, that the enemy who had hereto endeavored to withstand every step of Spirit's leadings, now, with much greater ergy, withstood; the suggestion that it strangely presumptuous to believe in such a way, was presented with a plausibility which only Satanic subtilty could invent; but the resolution to believe had passed; and then the Spirit most inspiringly said to her heart, "The kingdom of heaven suffereth violence, and the violent take it by force."

And now realizing that she was engaged in a transaction eternal in its consequences, she here, in the strength, and as in the presence of the Father, Son, and Holy Spirit, and those spirits that minister to the heirs of salvation, said, "O, Lord, I now call heaven and earth

witness that I *now lay body, soul,* and *rit,* with *all these redeemed powers, upon ne altar, to be for ever* THINE! 'TIS DONE! ou hast promised to receive me! Thou ıst not be unfaithful! *Thou dost receive now!* From this time henceforth I *am ıe—wholly thine!*"

The enemy suggested, "'Tis but the work your own understanding—the effort of your n will." But the spirit of the Lord raised a standard which Satan, with his combined :es, could not overthrow. It was by the owing presentation of truth that the Spirit ped her infirmities. "Do not your percep- ıs of right—even your *own understanding* ıssure you that it is matter of *thanksgiving God* that you have been thus enabled to sent your all to him?" "Yes," responded whole heart, "it has been all the work of Spirit. I will praise Him! Glory be to d in the highest! Worthy is the Lamb to eive glory, honor, and blessing! Hallelu- ! the Lord God Omnipotent reigneth! ;, thou dost reign unrivalled in my heart! ou hast subdued all things to thyself, and

now thou dost reign throughout the empire my soul, the Lord God of every motion The SPIRIT now bore full testimony to h spirit of the TRUTH *of* THE WORD! She f in experimental verity that it was not in vain th she had believed; her very existence seem lost and swallowed up in God; and she seem plunged as it were, into an immeasurab ocean of love, light and power, and realiz that she was encompassed with the "favor the Almighty as with a shield, and felt assure while she continued thus to rest her enti being on the faithfulness of God, she mig confidently stand rejoicing in hope," and a ultingly, with the poet, assure her heart—

> "My steadfast soul from falling free,
> Shall now no longer rove,
> But Christ be all in all to me,
> And *all my soul be* LOVE."

She now saw infinite *propriety*, *comprehe siveness*, and *beauty*, in those words of DIVIN *origin* from which she had before indulg shrinking, as implying a state too high a ed for ordinary attainment or expectation

HOLINESS, SANCTIFICATION, *perfect love*, re now no longer so incomprehensible, or efinite in nature or bearing, in relation to individual experience of the Lord's re-emed ones. She wondered not that it uld be said, in reference to the "WAY OF LINESS," "The *ransomed of the Lord shall lk there!*" She now perceived that these ms were most significantly expressive of a te of soul in which *every* believer should live, l felt that no words of mere earthly origin ld embody to her own perceptions, or con- to the understanding of others, half the nprehensiveness of meaning contained in se significant expressions, which stand forth prominently in the word of God, thereby as-ing men that they are given by the express tation of the Holy Spirit.

She now thought of her former peculiar nples in reference to the *use* of these words livine origin, as in a degree partaking of the of Uzzah, implying as she now clearly dis-ned, an *unwarrantable* carefulness about the of God, as though infinite wisdom had not ised the most *proper mode of expression;*

for she well remembered how often her heart had risen against these expressions, as objectionable, when she had heard other travellers in the "way of holiness" use the terms as expressive of the state of grace into which the Lord had brought them; the very same words which she now saw were infinitely expressive of the state into which the Lord had brought *her* own soul.

But she now felt such a mighty increase of confidence in God, that she hesitated not in trusting the entire management of his own cause in his own hands, and was willing, ay, even desirous, to become an instrument through which he might show forth his power to save unto the uttermost; desirous to be accounted of no reputation—to be but as a "*voice*" to sound forth the praise of the "Almighty to save;" willing that the instrument should be despised and rejected, only so that the voice of God should be heard, and the Saviour honored and accepted.

"THE WAY OF HOLINESS."

IS THERE NOT A SHORTER WAY?

SECTION VII.

. . . "THEY are not of the world, even as I am of the world. I pray not that thou shouldest take n out of the world, but that thou shouldest keep n from the evil." — *The Prayer of Jesus for his ciples.*

"'Tis done! thou dost this moment save,
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace."

Now that she was so powerfully and experi-ntally assured of the blessedness of this ıorter way," oh, with what ardor of soul did long to say to every redeemed one, "Ye re been fully redeemed; redeemed from all quity, that ye should be unto God a peculiar ɔple, zealous of good works."

So reasonable did it appear, that *all the rd's ransomed ones*, who had been so fully leemed, and *chosen out of the world*, should *sanctified*, set apart for holy service, as

chosen vessels unto God, to bear his hallowed name before a gainsaying world, by having the seal legibly enstamped upon the forehead, proclaiming them as "not of the world," a "peculiar people to show forth his praise;" that all the energies of her mind were now absorbed in the desire to communicate the living intensity of her soul on this subject to the heart of every professed disciple.

The ardor of her now newly-inspired spirit could scarcely conceive of a higher ambition, in the present state of existence, than to be endued with the unction of the Holy One, and the permitted, by the power of the Spirit, to to every lover of Jesus, "This is the will God, even *your* sanctification." Jesus, y Redeemer, *your* Saviour, waits even now sanctify you wholly; and I pray God that y *whole spirit*, and *soul*, and *body* be pres blameless unto the coming of our Lord Christ. Faithful is he that calleth you also will do it."

It was in that same hallowed hour wh was first, through the blood of the everl covenant, permitted to enter within th

and *prove* the blessedness of the "way of holiness," that the momentous responsibilities, and also inconceivably glorious destination of the believer, were unfolded to her spiritual vision, in a manner inexpressibly surpassing her former perceptions.

She seemed permitted to look down through the vista of the future, to behold herself as having begun a race, in a way luminously lit up by the rays of the Sun of Righteousness, with the gaze of myriads of interested spectators—aye, even the gaze of the upper, as also the lower world, intensely fixed, watching her progress in a course that seemed to admit of no respite, or turning to the right or to the left, and where consequences, inconceivably momentous and eternal in duration, were pending.

Have you brought yourself into this state of blessedness? Is it through your own exertions that this light has been lit up in your heart?—were now inquiries that were urged upon her attention. She deeply felt, as her heart responded to these interrogatories, that it was *all* the work of the Spirit; and never be-

fore did such a piercing sense of her own
merit and helplessness penetrate her soul
that hour, as her inmost soul replied, 'Tis
the "Father of lights," the "Giver of e
good and perfect gift," that I have rece
this precious *gift*. Yes, it is a *gift* from
and to his name be all the glory!

The Spirit then suggested, *If* it is a
from God, God is not exclusive in the imp
tion of his gifts, and you will be require
declare it; to declare it as his gift, thr
our Lord Jesus Christ, and ready for the
ceptance of all, as his free gift; and this, if
would retain the blessing, will not be
your own disposal. You will be called to
fess this blessing before thousands! Can
do it? And here she was permitted agai
count the cost. She had been saying, Ra
let me die than lose the blessing, for Satan
suggested that she would ever be vacilla
in her experience; one day professing the bl
ing, and another not; that she was so co
tutionally prone to reason, it would requir
extraordinary miracle to sustain amid suc
variety of unpropitious circumstances, wh

a mighty phalanx, crowded before the
on of her mind: but the Spirit brought to
remembrance the continuous miracle of
Israelitish nation fed daily with bread di-
ly from heaven. And though assured that
iracle equal in magnitude would be continu-
ly requisite for her sustainment, yet she
ied in the assurance that the same Almighty
'er stood continuously pledged for its per-
nance. And now that she was called to
nt the cost of coming out in the profession
nis blessing before thousands, the enemy
cted her mind most powerfully to what her
ner failures had been, in reference to making
fession with the mouth.

n few duties had she more frequently brought
demnation on her soul than in this; and the
gestion from the adversary, that a failure in
requirement was precisely the ground on
ch she should lose the blessing, assumed
e plausibility than former temptations. But
Spirit raised up a standard; and as a co-
ker with God she was enabled to resolve
subject in such a manner, that the onward
rimage of more than five succeeding years

has tested the happy consequences of the decision, and proved that it was indeed the Spirit of the Lord that raised the standard—the Spirit that taught!

The matter was decided thus: Some settled principles must be established in the soul, by which it may be known what shall constitute duty in reference to this subject. Duty must be determined by a reference to the requirements of the Word; and being settled thus, the voice of duty is literally the *voice of God to the soul.* She was then enabled to decide the matter in reference to testifying of the work of the Spirit thus: The Church is represented as Christ's body. I am one of the members of that body. If I, by testifying of his Spirit's operation on my heart, am individually benefited, the whole body is advantaged, by a more healthy action being produced throughout, which, by the disaffection of one member, might be materially injured, and this in reference to *myself*, as well as also the *whole body*, would *constitute duty*, and thus if any other member or members should be benefited, in the same ratio. The inquiry arose, But am I

by my own power of reasoning to determine in matters so momentous? The answer was, If you have power to reason above an idiot, or the beasts that perish, God has given that power; it is a talent intrusted, for which you will be called to render an account of stewardship. *Natural* abilities are as truly *gifts from God* as those termed by men *gracious* abilities. Grace does not render in any degree useless natural endowments, but only turns them into a *sanctified* channel.

Having received, through these gracious communications, more enlightened and confirmed views in reference to duty, and assured that the voice of duty was in verity the voice of God to the soul, she was enabled to resolve, that however formidable the circumstances were, if it literally cost life in the effort to go forward, she would still proceed, though a martyr to the cause; that it should be enough that the Almighty had said, "Go forward." On coming to this point, a yet more glorious increase of light burst upon her way! The Spirit brought to her remembrance the words she had most solemnly uttered but a few mo-

ments previous, when, making the sacred dedication of all her powers for ever to God, she had used the dedicatory words of David, "Into thy hands I commit my spirit, for thou hast redeemed me, O Lord God of truth." She had *realized* and acknowledged the offering accepted. And now the Spirit said, Had your spirit actually left the body, and mingled with the spirits before the throne, when you thus solemnly committed it into the hands of God; and had the Father of spirits permitted you to return and again actuate that body, for the special purpose of declaring before thousands that Jesus is a full Saviour, able to save unto the uttermost, could you do it?

She thought of the blood-washed spirits surrounding in waiting attitude the eternal throne, and from a newly-received affinity of feeling, began to conjecture their burning ardor, as messengers of love, to communicate tidings of grace to whatever sphere commissioned. She thought of one commissioned to earth with a special embassy, charged to communicate it to the greatest possible number of earth's inhabitants; conjectured the zeal that

ıld be manifested in giving publicity to the ıgs, the expedients used, the ideas of his itors relative to the importance of his mis- ı, their probable indifference, perhaps con- ıely and scorn, pronounced over-zealous, ·ying matters too far, perchance fanatic, or ıomaniac, might be the epithets that might re to distinguish him from the mass of man- d, and be the reward of his labors of love, ing the performance of his earthly mission. Let the thought of the manner in which se considerations would effect him, the vari- motives that would call forth his commis- ion, the little weight that a contemptuous eption of his message would have on his sonal feelings, only as far as the honor of Sovereign was concerned, his slight associa- s and attachments to earth, other than as scene for the completion of his work; his ughts of heaven, as the centre of his opera- ıs, the *home* of his heart, his *native* country, ., all tended to instruct and admonish.

t was now that the Scriptural meaning of words, "The very God of peace sanctify ı wholly," "body, soul and spirit," "thy

will be done on earth as it is done in heaven," "ye are not of the world, I have chosen you out of the world," "redeemed from all iniquity," "a *peculiar* people," "strangers," "pilgrims," "sojourners," "fellow-citizen with the saints in light," &c., communicated torrent after torrent of light upon the peculiar nature, responsibilities, and infinite blessedness of the way upon which she had newly entered. And in answer to the inquiry, Can you declare this great salvation to others? her heart responded, Yea, Lord, to an assembled world at once, if it be at thy bidding! Only "arm me with thy Spirit's might." "Into thy hands I commit my spirit;" let it but actuate this body for the performance of thy good will and pleasure in all things; and if at any time thou seest me about to depart from thee, cut short the work in righteousness, and take me home to thyself.

"Tis done! the great transaction's done,
I am my Lord's, and he is mine;
He drew me, and I followed on,
Charmed to confess the voice divine.

Now rest my long-divided heart,
Fixed on this blissful centre rest,
Nor ever from thy Lord depart,
With him of every good possessed."

THERE IS BUT ONE WAY.

SECTION VIII.

ıctify them through thy truth: thy word is truth."

Light from the eternal hills!
Thou lamp of life divine!
River of God; of many rills,
Reaching to all mankind.

Laden with precious freight,
Fresh from the courts above,
Alike to all, both small and great,
Thine embassy of love.

Gold were a thing of nought,
Rubies of priceless worth,
Compared with treasures thou hast brought,
To fallen sons of earth.

how precious, precious beyond all com-
ion was the blessed word of God now to
oul. She had valued it before, but now,
e retraced the way by which the Lord had
ght her, she saw that each progressive

step had been distinctly r
to its requirements.

Though often greatly ac
tal of the experience of f
heavenly city, so much
loved the assembling of
yet she found, on lookir
perplexities in experienc
arisen from a proneness t
of men, instead of the ora

She now found that "*t*
and this way far better,
by bringing every diversifi
however specious or comp
the "law and the testi
according to *these*, becam
because the true light h
From this period it bec
axiom with her, never to
satisfactory that could
with an emphatic, "*thus*

On getting into "the v
found that much clearer
her path. Never in fo
she so sweetly apprehe

words, "Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thy everlasting light." "And the days of thy mourning shall be ended."

It was while walking in this light that the subtilty, maliciousness, and power of the arch deceiver became much more apparent, and would have become much more a matter of dread, were it not that by the same light she also discovered, with the prophet's servant, when his eyes were opened, that more were they that were for her than all that were against her. And then the knowledge that she was, in experimental verity, *resting upon Christ*, the anointed of God, imparted such an increase of holy energy, realizing, as she did momentarily, that virtue came out of Jesus, her Saviour and Redeemer, for the full supply of all her wants, under every variety of circumstances, that she was indeed enabled to obey the command, "Rejoice evermore." And then she became so divinely assured also that the "trial of her faith was precious," that it was not hard to "glory in tribulation."

Her perceptions of the absolute need of the

atonement were never so vivid as while jou
ing onward in this way. She felt that
could not take one progressive step, or fo
moment present an acceptable sacrifice,
through the merits of her Saviour. Yet th
so deeply realizing the truth of her Savi
words, "*Without me ye can do nothing,*"
felt also that it would not be to the honor o
great name, should she not live in the e
ment of that state of salvation, in which
should be enabled to say, "*I can do all th
through Christ which strengtheneth me.*"

In reference to temptation, she learned
experience that "the disciple is not abov
Master." She ever found that trials, well
cumstanced in fiendish subtilty, beset her
But by the increase of light that beamed
her path as she entered the highway of holi
she could now, with much stronger confide
exclaim, "We are not ignorant of his devi
The remembrance was sweetly encouragi
her soul, that the Saviour was in all p
tempted like as we are, yet *without sin*—
to know that she had the same weapon
contend with, that the blessed Saviour

hen on earth; the same potent sword of the Spirit, was the rejoicing of her heart.

Yet she did not find the "highway of holiness" a place for inglorious ease, but that it was indeed, as significantly implied in the Scriptural phrase, "A WAY," requiring, to her mind, by the peculiar construction of the expression, *interminable progression!*

And yet she loved to call it the "rest of faith," and joyously, as illustrative of her experience, said with the apostle, "For we which have believed do enter into rest." Yet she could not conceive of a rest sweeter to the follower of Jesus than to *do the will of God.*

The standard for Christian imitation she deemed set by inspiration—"Let that mind be in you that was in Christ." And the most conclusive way of coming at the knowledge of duty, a reference to the Spirit and example of Christ. In conformity with these principles, it was not surprising that she should regard that state of soul that would constrain the disciple of Jesus to say, "The zeal of thine house hath eaten me up," as in any degree incompatible with the assurance of having entered into

this state of rest; but regarded the proportion in which this conformity to Christ was realized, the amount of evidence of having entered into the *rest of faith*—"the way of holiness."

The standard of Christian excellence being thus fixed by the ratio of approximation to the image of Christ, wherever she saw the characteristics of his loveliness most clearly described, the more abundant was her love.

She well knew that in the present imperfect state of existence, where we necessarily know but in part, and where perfection can only exist in the Gospel sense, which ordains that "*love be the fulfilling of the law*," that there is need for the constant exercise of that "charity that suffereth long, and is kind;" and wherever she saw this spirit most sweetly exemplified b corresponding action, there was her heart mo enduringly united; and though she was mo endearingly attached to the division of Christ body, where from infancy she had been gra ciously cherished, yet the point of attractio was centred in the nearest resemblance to th image of the Saviour; and where the mo uniform exhibition of that mind that was i

Christ, inducing conformity to his will, was recognized, her heart with most endearing emotion exclaimed, "The same is my brother, my sister, my mother."

It was thus, from what she deemed the requirement and spirit of the blessed Bible, that a foundation was laid for a characteristic in her experience, which was a source of much satisfaction to herself and others; and she wondered not that one of blessed memory, while walking in this "highway," should exclaim, here

> "Names, and sects, and parties fall,
> And Christ alone is all in all."

"THE WAY OF HOLINESS."

SECTION IX.

"Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh, and having a high priest over the house of God, let us draw nigh with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—*New Testament.*

It may be asked, And how did the process in the preceding numbers described, eventuate in that disciple being brought into the holiest by the blood of Jesus? Did the resolution to be a Bible Christian—the determination to consecrate all to God by laying all upon the altar of sacrifice—or the act of entering into the bonds of an everlasting covenant to be wholly the Lord's—bring about this entrance into the new and living way? How could these purposes, however well intentioned, result in hav-

ing the heart sprinkled from an evil conscience, and the body washed with pure water? Can aught but the blood of Christ do this? Perhaps few with more conscious poverty of spirit, would respond in the negative to these inquiries, than that traveller in the King's highway, whose experience has been alluded to.

> "Jesus, my Lord, thy blood alone
> Hath power sufficient to atone,"

were the confirmed sentiments of her heart. "Not by works of righteousness which we have done, but according to his mercy he saveth us; by the washing of regeneration and renewing of the Holy Ghost" was the response ever uppermost in her heart in answer to such inquiries. Yet she conceived that it was by these pious resolves that she was enabled thus to be a co-worker with God. God cannot be unfaithful, as an absorbing truth stood momentuously before her mind, and some principles founded on the faithfulness of God, by the testing of which she became assured that "it is a good thing that the heart be established in grace," were these: God has, in his infinite

love, provided a way by which lost, guilty men may be redeemed, justified, cleansed, and saved, with the power of an endless life. Provision has thus been made for the restoration of man, by availing himself of which, in the way designated in the Scriptures, he may regain that which was lost in Adam—even the image of God re-enstamped upon the soul.

To bring about this restoration, the Father so loved the world that he gave his only begotten Son, who had from eternity dwelt in his bosom. At the appointed time, Christ, the anointed of God, was revealed, and, as our example, lived a life of disinterested devotion to the interests of mankind; and as the Lamb slain from the foundation of the world, laid himself upon the altar; "tasted death for every man," and "bore the sins of the whole world in his own body." As an assurance of the amplitude of his grace, and that he is no respector of persons, he hath said, "And I, if I be lifted up, will draw all men to me." "The spirit of truth which proceedeth from the Father, he shall testify of me." The Spirit, true to its appointed office, reproves of sin, right-

usness, and judgment. And now the entire ice of divine revelation proclaims "*all* things ady!" The Spirit and the Bride say, ome!

The altar, thus provided by the conjoint testnony of the Father, Son, and Holy Spirit, is hrist. His sacrificial death and sufferings e the sinner's plea; the immutable promises the Lord Jehovah the ground of claim. If ie to the Spirit's operations on the heart, en, as co-workers with God, confess their is, the faithfulness and justice of God stand edged, not only to *forgive*, but also to *cleanse om all unrighteousness*.

By the resolve to be a "Bible Christian," is traveller in the "way of holiness," as a coorker with God, placed herself in the way r the direct teachings of the Spirit, and in the e and the only *way*, for the attainment of e salvation promised in the Gospel of Christ, asmuch as it is written, "He became the thor of eternal salvation to all them that *ey him*."

And by the determination to consecrate all on the altar of sacrifice to God, with the re-

solve to "enter into the bonds of an everla
covenant to be wholly the Lord's for time
eternity," and then acting in conformity
this decision, *actually laying all upon
altar*, by the most unequivocal Scripture t
mony, she laid herself under the most sol
obligation to *believe that the sacrifice bec
the Lord's property; and by virtue of the
upon which the offering was laid, bec
"holy" and "acceptable."*

The written testimony of the Old and I
Testament scriptures upon which, to her m
the *obligation* for this belief rested,
brought out by comparing the design and b
ing of the old and new covenant dispensati
thus:—The old ordained that an alta
erected; see Ex. xxvii. 1, &c. This altar,
vious to being eligible for the reception of
ferings, was to be "atoned for," cleansed,
sanctified. See Ex. xxix. 36, 37. This
ing done, it was *ordained by God to be
altar most holy; whatsoever toucheth the
shall be holy.*" Being thus proclaimed by
fiat of the Holy One "an altar *most holy*,
was by virtue of this ordinance that what

ched the altar became holy, virtually the
d's property sanctified to his service. The
redness and perpetuity of this ordinance
s recognized by "God manifested in the
h," centuries afterward. "The altar sanc-
th the gift." See Matt. xxiii. 19.
As the old dispensation but shadowed forth
d things to come, so under the new she ap-
hended Christ as the bringer in of a better
e. "For their sakes I *sanctify* myself,
t *they* also might be *sanctified* through the
h," said the blessed Saviour, in praying for
disciples. "Neither pray I for *these* alone,
for them also which shall *believe on me*
ugh *their* word." Here she beheld the
ristian altar so exultingly recognized by
apostle to the Hebrews, in contradistinc-
to the Jewish altar. Heb. xiii. 10, "We
e an altar, whereof they have no right to
which serve the tabernacle. Wherefore
us also, that he might sanctify the people
h his own blood, suffered without the gate.
us go forth therefore unto him," &c. He
th away the first, that he may establish the
nd! And here she beheld an "altar most

holy." If, under the old covenant, it was ordained, "Whatsoever toucheth the altar shall be holy," her heart, in its confident exultations, said, "How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God!" Here she beheld the Lamb of God, that taketh away the sins of the world!

It was thus, that by "laying all upon this altar," she, by the most unequivocal Scripture testimony, as she deemed, laid herself under the most sacred obligation to *believe* that the sacrifice became "holy and acceptable," and virtually the *Lord's property*, even by virtue of the sanctity of the altar upon which it was laid, and continued "holy and acceptable" so long as kept inviolably upon this hallowed altar. At an early stage of her experience in the "way of holiness," the Holy Spirit powerfully opened to her understanding, Rom. xii. 1; "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God,

is your reasonable service," as corrob-
of the above view of the subject.
ı these important considerations she
ed that it was, indeed of the Spirit's
gs that she had been led to "enter into
nds of an everlasting covenant to be
the Lord's," inasmuch as by the remo-
this offering from off this *hallowing*
he should *cease to be holy*, as it was
tar that she now discovered that sancti-
e gift." In this light she also discover-
r it was that *all* was so imperatively
d, inasmuch as it was the *Redeemer*
de the demand for the "living sacri-
ıaving purchased *all*, body, soul and
into himself. And she wondered not
offering *consciously* not entire—known
offerer to be *less* than *all*—was not ac-
e, inasmuch as God had pronounced
ferings unacceptable. See Malachi i.
4. And that such an offering was not
l, even though the reception of it was
desired by the offerer, she thought to
pturally accounted for by the same
, ii. 13. And that such a one *could*

not believe while still halting between the world and an *entire surrender*, she thought fully explained by the words of the Saviour, "How can ye believe who receive honor one of another, and seek not that honor that cometh from God only?" And this she believed to be the hindrance with thousands of professed disciples who hear the sayings of Jesus, and desire holiness, and yet by refusal to come to his terms, affirm that his sayings are hard; and too many also go back, and follow the Saviour no more, notwithstanding he so confidently and persuasively affirms, "If any man *will do* his will he shall *know* of the doctrine," &c.

It was on coming to *this altar* that she was enabled to realize how it was that the devotions of the believer while resting here are "unto God a sweet savor of Christ," inasmuch as no other service can be "holy, acceptable," unto God, but as presented through this medium.

The duty of believing, as also of having a *Scriptural* foundation for faith to rest upon, she regarded as important, assured that God had so explicitly given, in his written word, a

ıorough foundation for our faith, and with this
› hide in the heart, she saw the sin of unbe-
ef so *dishonoring to God*, that she wondered
ot that the "fearful and unbelieving" should
e excluded the believer's rest, and numbered
y the Revelator in such revolting compan-
onship.

And thus, as has been related, she found the
shorter, the *one*, and the *only way*," of which
; is said, "the redeemed of the Lord shall
valk there," by surrendering all to the Re-
eemer, venturing believingly, the entire being
pon *Jesus!* Resting here, she proved, ex-
erimentally, the truth of his declaration, "I
m the way," and was enabled to realize con-
nually the purifying virtue of his atoning
lood, and to testify that it was not in vain he
ad "offered himself up that he might sanctify
ne people with his own blood;" and though she
pprehended that it was nought *but the blood
f Jesus* that could *sanctify* and *cleanse* from
in, yet she was also scripturally assured that
; was needful for the recipient of this grace,
s a co-worker with God, to place himself be-
evingly upon "this altar that sanctifieth the

gift," ere he can prove the efficacy of the cleansing blood. Gracious intentions, strong desires, she was convinced, were sufficient to bring about these important results; corresponding *action* was also necessary; the offering must be *brought* and believingly *laid upon the altar*, ere the acceptance of it can be realized. In this crucifixion of nature, the spirit helpeth our infirmities, and worketh mightily to will—but *man must act*.

As illustrative, in a degree, of her views of responsibility, she would refer to a would-be offerer at the Jewish altar, for months graciously intending to present the sacrifice required by the law, yet deferring, from a variety of causes, seemingly plausible, to comply with the requirement by handing over his gift, until the law which he had ever acknowledged "just and good," cuts him off from the community of his people. And thus she apprehended that many who graciously *intend* to be holy, by laying all upon the Christian who, from various seemingly plausible causes, is delaying to comply with the requirement, "Be ye holy," until, at an unlooked-for hour, the law

that they have ever pronounced "just and good," excludes them from the community of the redeemed, blood-washed company in heaven.

Yet she also found that one act of faith is not sufficient to insure a continuance in the "way of holiness," but that a continuous act was requisite. "As ye have received Christ Jesus the Lord, so walk ye in him," was an admonition greatly blessed to her soul. Assured that there was no other way of retaining this state of grace but by the exercise of the same resoluteness of character, presenting *all* and *keeping* all upon the hallowed altar, and also in the exercise of the same faith, she was enabled, through the teachings of the Spirit, "to walk by the same rule, and mind the same thing," and for years continued an onward walk in the "way of holiness."

Being thus impelled by a divine constraint to test every progressive step by the powerful persuasive, "Thus it is written," she became increasingly confident in her rejoicings, "that her faith did not stand in the wisdom of men, but in the power of God;" and instead f being

"vacillating in her experience," as had been so painfully suggested, she was enabled [illegible] to become more firmly rooted and grounded [illegible] the faith, abounding therein with thanksgiving.

It was thus, as has been stated, that through the Spirit's teachings she was ready to give an answer to those that asked a reason of her hope, and these teachings were communicated most peculiarly through the medium of the *written word*. Through each succeeding year of her pilgrimage in the heavenly way, she learned to place a yet higher estimate upon its truths. The nearer she drew to the city of her God, the clearer the light that shone upon its sacred pages, proclaiming it, to be the WORD OF THE LORD; and as she continued to pass down through time, leaning on its sacred declarations, she verily believed herself to be as divinely sustained as though to her *outward perceptions* she *knew* and could *feel* herself leaning for support upon the "FAITHFUL" and "TRUE," "with vesture dipped in blood," called by the Revelator, the "WORD OF GOD!"

hy statutes have been my song in the house of my pilgrimage."—David.

Blessed Bible! how I love it!
How it doth my bosom cheer;
What hath earth like this to covet,
O, what stores of wealth are here!
Man was lost, and doomed to sorrow,
Not one ray of light or bliss
Could he from earth's treasures borrow,
'Till his way was cheered by this.

Yes, I'll to my bosom press thee,
PRECIOUS WORD, I'll hide thee here;
Sure my very heart will bless thee,
For thou ever sayest, "Good cheer!"
Speak, my heart, and tell thy ponderings,
Tell how far thy rovings led,
When THIS BOOK brought back thy wanderings,
Speaking life as from the dead.

Yes, sweet Bible! I will hide thee
Deep, yes, deeper in this heart;
Thou, through all my life wilt guide me,
And in death we will not part.
Part in death? No! never! never!
Through death's vale I'll lean on thee;
Then in worlds above, for ever,
Sweeter still thy truths shall be!

BOOK II.

"THE WAY OF HOLINESS."

NOTES BY THE WAY.

SECTION I.

'ather up the fragments that nothing be lost."—THE SAVIOUR.

'And thou shalt remember all the way which the rd thy God led thee these forty years in the wilder- s, to humble thee and to prove thee, to know what in thy heart, whether thou wouldst keep his com- iments or no. And he humbled thee and suffered to hunger, and fed thee with manna which thou est not, neither did thy fathers know; that he make thee know that men doth not live by bread but by every word that proceedeth out of the of the Lord doth man live."—*Deut.* viii. 2, 3.

reviewing the entire way, by which ord had brought her onward through lgrimage of life, she saw the faith- of God exhibited throughout, in a calculated permanently to assure her

heart that with him there is in truth "no variableness, neither shadow of turning."

At the dawn of life she had been entrusted to parents to whom the Father of spirits had said, "Take this child and bring it up for me." They felt the solemn responsibility, and endeavored to train her up for God.

God did not forget to encourage their efforts. He watered the seed sown, by the dews of grace, from her earliest recollections. While not four years old, powerful conviction for sin gave assurance that the Holy Spirit was true to the performance of its promised aid.

Though for many happy years she was enabled to testify with perfect assurance, that she had passed from death unto life, yet the precise time when that change took place, she could never state. Not to have an experience like most others born into the kingdom of Christ, who are so fully able from the overwhelming circumstances of the occasion to state the precise moment, was a fruitful source of temptation, resulting in years of painful solicitude.

From a child it was her error to treasure up

ɜful remembrance those outward exhibi-
that are given by many sincere disciples,
inward workings of the Spirit. In the
tion that these were manifested, she was
en led by these erroneous impressions, to
ınce upon the magnitude of the work
ht in the heart.

unfrequently she felt like weeping be-
she could not weep, imagining that if she
plunge herself into those overwhelming
's, and despairing views of relationship to
spoken of by some, that she could then
and throw herself upon his mercy with
r probability of success.

r and again after having had a long season
stling with God, she would, as a last re-
, say, "if thou wilt but direct me by thy
and permit me to open to some passage
to my case, I will, through thy grace
ıg me, abide by its decisions. And at
l never-to-be-forgotten periods did the
condescend to give the most direct an-
of peace in this manner. For a time
ɔuld rejoice in the consolation received,
ory in the assurances of the blessed

word as in verity the voice of God to her soul; but soon as the freshness of these visitations passed over, would again give way to dissatisfaction with her experience.

This dissatisfaction did not generally arise from the consideration that the experience was unscriptural, but from the fact that it was so unlike what she conceived to be the manner of the Spirit's operation on the heart of others, who, as she conjectured, had received the assurance of acceptance in some such luminous manner, independent in part from scriptural demonstration, that they had been constrained *irresistibly* to believe.

Uncertainty and spiritual depression were the consequences resulting from these repeated turnings away from the word of the Lord to the feeble testimony of men. And it is not surprising while this course, which was so dishonoring to God, was in any degree persisted in, that she should be left to comparative desertion. Yet this was for years her course.

Sometimes during this period, the adversary of souls tried to urge upon her mind that the ways of the Lord were unequal; intimating

that he bestowed a much larger share of spiritual illumination on some than on others, when the true state of the case was, that she was possessed of the spirit of a Naaman, or of the unbelieving Jews—resolved that unless she should see signs and wonders she would not believe.

On reviewing this portion of her experience, she afterward saw that the ways of God could not have been justified, in imparting any other state of experience than that of uncertainty and spiritual depression, inasmuch as he hath said, "If ye will not believe, surely ye shall not be established."

Yet, notwithstanding all this waywardness, she greatly desired God as the portion of her soul, and often felt as if she could say, that his favor was more desirable than life. With deep groaning of spirit, her heart gave utterance to its emotions in saying,

"Let me no more in deep complaint,
'My leanness! O my leanness!' cry;
Alone consumed with pining want,
Of all my Father's children I."

"Believe—only believe," was the oft re

peated admonition of the friends of Je
her heart would as frequently silent
late, "but what, and *how* am I to b
till she became almost wearied wi
seemed to her an almost unmeaning
tion, unaccompanied, as it most genera
with the necessary explanations.

When about thirteen she ackno
herself before the world as a seeker c
tion, and united herself with the people
One night about this time, after having
with the Lord till about midnight, sh
the repose of her pillow with feelings e
by the poet—

> "I'll weary thee with my complaint,
> Here at thy feet forever lie,
> With longing sick, with groaning faint—
> Oh, give me love, or else I die."

She believed herself to have fallen
when with a power that aroused body a
by its heavenly sweetness, these wor
spoken to her inmost soul,

> "See Israel's gentle Shepherd stands,
> With all engaging charms;
> See how he calls the tender lambs,
> And folds them in his arms."

The place seemed to shine with the glory of God. And she felt that the blessed Saviour indeed took her to the bosom of his love, and bade her be "of good cheer." All was light, joy, and peace.

She had no recollection of ever having heard the sweet lines before, and regarded them as spoken directly from the lips of the good Shepherd to her heart, but on observing them some years afterward in a Sabbath-school hymn book, she conjectured that the words might have been seed sown in her infant heart at a very early age, when cherished in one of these nurseries of the Lord.

The consolation at this time derived was of several days duration, but she again yielded to her former unwise course, and began to measure herself by the standard of experience expressed by others, instead of going to the law and the testimony, as enjoined by the word; and it would, as before observed, have been inconsistent with the declarations of that word, to have enjoyed an established state of experience, while indulging in such a course. Had she taken "the sword of the spirit," it would

have guarded the way of life
and prevented this waywardnes
the admonitory sentence of an i
"For we dare not make oursel
ber, or compare ourselves with
mend themselves, but they m
selves by themselves and co
selves among themselves, are 1
2 Cor. 10: 12.

Had she only taken the wor
closely to the companionshi
during this part of her pilgrim
in the pathway of after years, v
unto it as the man of her c
circumstances of difficulty, s
found

"Here light descending from a
Directs the doubtful feet—
Here promises of heavenly lov
Our ardent wishes meet.

Our numerous wants are here
And all our wants supplied
Nought we can ask to make u
Is in THIS BOOK denied."

SECTION II.

O'er life's rough ocean wave
Fast was I going,
By threat'ning tempests driven, and billow tost,
And surges deep of woe
My soul o'erflowing!
Oh, all seemed lost without thee—lost, all lost.*

Yes, all seemed dark and sad,
So lone and dreary,
For scarce a kindling ray my pathway crost;
Thick darkness gathered round
My soul so weary,
Without thee all was lost—in night-shade lost.

My star of earthly bliss
Set in deep sorrow—
One glimpse from thee had all its lustre cost,
And not one gleam of light
Could it e'er borrow,
For in thy lucent beams it all was lost—all lost.

AT another time, about a year subsequent to the period just alluded to, the Lord again

* Originally suggested from seeing the device on a seal of a man guiding a small boat, with his eye fixed on a star, and this motto, "If I lose thee I am lost."

greatly comforted her soul during the nig
season. She had again, as on the former o
casion, been for a long time wrestling earnest
with God, till nature had become wearie
when on falling asleep, she dreamed that sl
was standing without. The canopy of a bea
tiful midnight sky was spread out above he
the firmament was cloudless, and the fi
moon was silently walking the heavens. S
stillness, that seemed hallowed to somethi
unusual reigned, but her eye was intently fixe
and her mind all absorbed by the attraction
a bright star. Presently it began to enlar
and widen its circle, wider and yet wider, wh
(as she still continued to keep her eye fixed
the point where it first began to rest) the fo
of the infant Saviour was presented, and the
words were proclaimed, "For unto us a ch
is born, unto us a Son is given. . . . . A
his name shall be called WONDERFUL, COU
SELLOR, THE MIGHTY GOD, THE EVE
LASTING FATHER, THE PRINCE OF PEACE.

In the meantime, while these words we
being proclaimed, the circle had continued

to widen, until the whole heavens had me encircled in one glow of glory.

ıe happy experience of succeeding years, ı, by keeping her eye steadily fixed upon ıay-star from on high, her spiritual horizon become enlightened, and as she had con- :d to gaze, had rapidly taken in yet wider still wider circles of glory, until the whole ıment of her soul had become radiant with lissful beams, assured her that this commu- ıion was intended to convey a greater in- ıde of meaning than her feeble capacities prehended at the time.

was not until she had received Jesus as ull Saviour, and her spiritual heavens had ı lighted up by the revelation of Christ to soul as the Wonderful Counsellor, The hty God, the Everlasting Father, the ce of Peace, that she was enabled to have thing like proper perceptions of the infinite lescension of God in this communication. as then that she exultingly sang—

My faith hath caught the gaze,
I now behold thee;

And now let tempests wing their chilling frost,
Thy mildly melting ray
Beams sweetly o'er me—
But without thee I'm lost—in darkness lost.

Oh, yes, thou hast arisen
In beauteous splendor,
Thy radiance pure still rests my path across;
And homage at thy shrine
I'll ever render,
Till in thy light I'm lost—forever lost.

Yet, though this was in a measure blest to her soul, at the time when given, and tended to assure her heart more confidently of the gracious designs of Infinite Love toward her, yet the impression soon passed away and she relapsed into her former habits of reasoning and unbelief.

SECTION III.

"Come and let us reason together."—*The word of the Lord.*

BEING naturally much given to reasoning, seldom disposed to credit an assertion without an ostensible wherefore; she sometimes almost closed in with the suggestion, that her constitutional temperament was so greatly to her disadvantage, that she need scarcely expect to be strong in faith, imagining that persons naturally credulous, had in spiritual matters greatly the advantage of those that required a specified reason for every specified item of belief, most cautiously examining step by step the validity of the ground, ere the venture be made to tread firmly.

Yet this very trait of character, that she had habituated herself to regard as so unpropitious, when brought into obedience to Christ, was made subservient to her spiritual advantage.

She afterward found that God did not re-

quire her to believe any thing but what was thoroughly substantiated by the *requirements of his written word.* And became convinced that it was not only her privilege, but also made her duty by the express declarations of that word, to test every step as she passed onward in the heavenly way, by a careful *searching of the Scriptures, in order to prove the validity of each step as successively taken.*

This course she found to be necessary, not only for the establishment of her own soul, in order to be rooted and grounded, so as not to be easily moved away from the hope of the gospel, but also a prerequisite not to be dispensed with, if she would honor God by being able to give an answer with meekness and fear, to those that asked a reason of her hope.

But she lost beyond all calculation by thus lingering for years in this comparatively undecided course. Some estimation of the irreparable loss sustained may be conceived by an allusion to one who in a given time is required to build. He lays the foundation, and begins to advance with his edifice, but fearful of some mistake, he overthrows it, and then again com-

ıces uprearing it, and after again having le, perchance, still higher advances, again ıolishes for the same reason. And this ı precisely her unwise course.

t was not until she was enabled through ce, to resolve on ceasing to have her mind uenced in its decisions of her state, by a re- ınce to the experience of others, and deter- ıed with a resoluteness not to be shaken, to ɜ the BIBLE as her COUNSELLOR, that she was bled to make much progress in the divine . But when she came to this decision, the rit began mightily to help her infirmities. The hour will never be forgotten when, with ttled purpose of soul, she looked abroad on ry motive of earthly ambition, and de- rately counted all things lost, for the ex- ency of the knowledge of Jesus Christ; it ı then that the Spirit said encouragingly, and ı assuringly, "A door great and effectual is ned . . . but there are many adversaries." From that moment she became more under- ıdingly convinced than ever before, that re were foes for her to face, and became

truly aware of the significant import of the inquiry,

"Must I be carried to the skies
On flowery beds of ease,
Whilst others fought to win the prize,
And sailed through bloody seas?

Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?"

"THE WAY OF HOLINESS."

SECTION IV.

"And one of the elders answered, saying unto me, who are these which are arrayed in white robes? and whence came they? And I said unto him, thou knowest. And he said unto me, these are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." —*St. John.*

From this time she became assured, that *no less devotion* of spirit is required to carry the follower of Jesus unpolluted through this present evil world, than that which bore the martyrs through the flames. And she wondered not that it should be said in reply to the inquiries relative to the blood-washed company before the throne, "These are they which came out of great tribulation."

She then thought of the observation of the wise man, "The diligent hand maketh rich." Also of the student that trims the midnight

lamp, in order to be skilled in mere earth
science; and resolved that every considerati
should be subservient to this one promine
motive of ambition, viz: to be well skilled
the science of holy living: judging that if
child of mortality would thus rise early an
sit up late, and eat the bread of carefulness, a
is not unfrequently the case, in order to accu
mulate earthly knowledge, and often with n
higher aim than earthly distinction, how mud
more should the child of immortality, who hi
commenced an ever-enduring existence,
careful diligence, and patient, prayerful inve
tigation, study to show himself approved in th
sight of God and man, by having the deathles
spirit well skilled in the science of immortality.
From that time the intimations of the spirit en-
couragingly assured her that this spiritual cul-
ture would not only tell on the pages of time,
but would also speak on the records of eternity.
And the infinite propriety of preparing the soul
for an entrance into the abode of immortality
became most apparent. And the literature
the Bible she believed to be the literature o
en.

It was with the importance of these sentiments deeply written upon her heart, that she began to imitate the example of the Saviour, and rise while the world around her were yet slumbering, in order to commune with God, "*search the Scriptures*," and to present afresh, through the atoning Lamb, her body, soul and spirit, with all her redeemed powers, to God; in order that her whole existence, by being thus renewedly laid upon the altar, might be ready for the Master's use in any department of labor to which he might appoint, whether with her family or the world around her.

And here it might be well to state that in reference to the members of her household, she proved that it was not an unmeaning service, to follow in the footsteps of God's ancient servant Job, who arose early and presented the individual members of his family before the mercy seat, by presenting the offerings, ordained by God, in their behalf, in order, through this nedium, to crave the acceptance of their perons. Even thus she found it to be a very atisfactory exercise, to present through the ıerits of the sin-atoning sacrifice, not only her

own soul, but also the case of each individual member, imploring for them individually that they might be permitted, through the merits of Christ, to abide as in the presence of God, under the direct rays of the sun of righteousness, during the day.

And often had she reason to observe throughout the day that not only the members of her household, but also her house, which had also been specially consecrated to God, were held under a divine influence, and the spirit,

> "Which, as a peaceful dove,
> Flies the abode of noise and strife,"

Was felt to be brooding over that household, in answer to the supplications of the early hour. Thus prepared to spend the day in the peaceful presence of God, they loved, when assembled around the family altar, to sing,

> "How happy, gracious Lord, are we,
> Divinely drawn to follow thee;
> Whose hours divided are;
> Betwixt the mount and multitude,
> Our days are spent in doing good,
> Our nights in praise and prayer.

With us no melancholy void,
No moments linger unemployed,
Or unimproved below;
Our weariness of life is gone,
Who live to serve our God alone,
And only thee to know.

The winter's night and summer's day,
Glide imperceptibly away,
Too short to sing thy praise;
Too few we find the happy hours,
And haste to join the heavenly powers,
In everlasting lays.

With all who chant thy name on high,
And holy, holy, holy, cry,
A bright harmonious throng,
We long thy praises to repeat,
And ceaseless sing around thy seat
The new eternal song."

It was a prayer frequently presented, that the Spirit might so urge her onward, that she might not be permitted to rest short of any state of grace made possible by the death, and the present intercession of the Saviour.

She believed it to be a duty imposed by the highest obligation of love, on every professed follower of the Lord Jesus, to endeavor by all possible means, to give a faithful representation

in their *individual experience* of the power of grace to transform to the uttermost.

The weight of responsibility resting upon those that lower the standard, by an unfaithful representation, either by the living epistle of an unholy life, verbal, or in written communications, she saw to be in consequences so tremendous, that she was assured that eternity alone could determine its fearful magnitude.

She believed, in accordance with Scripture testimony, the sentiment comprehensively expressed by a recent writer, "Christ has taken glorified humanity to heaven, in order to represent *us* before the throne of mercy, and hath left his followers to be his representatives on earth; and she verily believed that much of the infidelity, depopulating God's fair dominions, and so rapidly peopling the regions of despair, is owing to the untrue representation in life and sentiments given by a vast majority of unholy professors. That infidelity would be the consequence resulting from these failures, and the correctness of the allusion just given, she saw to be directly inferred from the words of the Saviour, (John 17 : 21—23.

It was in view of these tremendous responsibilities that she so greatly desired to be urged onward by the persuasions of the Spirit, in order that she might apprehend that for which she had been apprehended by Christ, "and be able to give before the world a fair exhibition, in every department of life, of whatsoever things are honest, lovely, pure, and of good report. And in her domestic relations, as well as in those termed more spiritual duties, she often prayerfully presented the inquiry,

"But where can I resemble thee,
And in thy God-like nature share?
Thy humble follower let me be,
Thy blessed likeness let me bear.

Pure may I be, averse to sin,
Just, holy, merciful and true,
And let *thine image formed within,*
Shine out in all I say or do."

When she first made up her mind that every earthly consideration should be in the lowest degree subservient to the prominent object of attaining the witness of *entire consecration*, she had no other expectation than that of entering heart and soul into her earthly cares

again, for the Lord had written this lesson upon her heart, "He that careth not for his own household is worse than an infidel;" and she did not, at this interesting point of her experience, intend to neglect them, but only resolved that they should cease to be *absorbing* until this assurance was gained; and it was at this precise point in her pilgrimage, that Almighty grace gained a signal victory over a naturally over-anxious spirit.

She never afterward saw it necessary to enter heart and soul into the otherwise vexatious cares with which the mother of every family is surrounded, but found, after having chosen with her whole soul "the better part" that she could ever sing,

"Lo, I come with joy to do
My blessed Master's will:
Him in outward works pursue,
And serve his pleasure still.
Faithful to my Lord's commands,
I still would choose the better part,
Serve with careful Martha's hands
And loving Mary's heart.

Careful without care I am,
Nor feel the happy toil;

Kept in peace by Jesus' name,
Supported by his smile;
Joyful thus my faith to show,
I find his service my reward,
Every work I do below,
I do it to the Lord."

And yet she never regarded a minute observance of the admonition, "Whatsoever things are true, honest, just, *pure, lovely and of good report,*" as more sacredly and scrupulously binding, than from the period when the resolution was made that they should *cease to be absorbing*.

From that time she felt that the honor of God was as much concerned in judicious, external and internal household arrangements, as in closet duties. By the effective, pure, and lovely order, and symmetry pervading all the works of God, she felt that man was being taught an ever-speaking and ever-enduring lesson.

But by a careful attention to the instructions of the blessed word, she found that much which had formerly augmented her cares was easily to be dispensed with, without any in-

fringement either on the happiness of others her own; and in many respects extreme contrarywise. Take, for instance, the admo tion contained in the prophetic sentiment, " that day shall there be upon the bells of t horses, HOLINESS UNTO THE LORD, and t pots in the Lord's house shall be like the bow before the altar; yea, every pot in Jerusale and in Judea shall be HOLINESS TO THE LO OF HOST."

By this she observed that there was nothi with which she had a right to do that w either *too high* or *too low* as not to be inscribe with, "HOLINESS UNTO THE LORD;" and sl resolved not to give her approval or to perm her *time* to be absorbed with any pursuit th would not unequivocally bear this inscription

And she gained, beyond all calculation, b resolving not to venture on questionable grou in reference to these things.

"O! I wish I could always be as happy as y are," said an aged professor to her one day. Sl felt deeply humbled by the observation, a hardly knew what to say in reply, thinking th

to disclose the secret of her happiness would be reproving to the aged sister. But on looking to God, she felt that it was required that she should say, to the glory of grace, "that she did not *dare* to be otherwise than happy," as she believed one command to be equally binding as another. God had said, "be careful for nothing, but in *every thing* by prayer and supplication, with *thanksgiving*, let your requests be made known to God, and the *peace* of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." "The Lord knew," she continued to say, "that we should have cares, otherwise he would not have made provision for the disposal of them, as he has done, by inviting us to cast *all* our care upon him, with the assurance that he careth for us, thereby empowering us to comply with the *requirement*, rejoice evermore, pray without ceasing, and in *every thing give thanks*." And she felt that these divine requisitions could not be complied with, without taking the most minute things, as well as those regarded as of the greatest magnitude

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to God. It was her habit to decide the matter thus: "Is this of as much consequence to me as a hair of my head? If so, I will make my request known unto him who hath said, 'the very hairs of your head are numbered.'"

SECTION V.

. . . "That the trial of your faith being much more precious than that of gold that perisheth, though it be tried with fire, might be found to be unto praise and glory and honor at the appearing of Jesus Christ."—*Peter.*

One day, after having given to a friend a narration of the way by which the Lord had brought her, and stated a variety of experience, trials by the way, and the manner in which she had been enabled to overcome, &c., the friend remarked something expressive of surprise and gratitude in reference to the Lord's instructive dealings. "O," said she, in return, "this is the way the Lord takes to instruct and discipline his children. That which is learned by *experience* is much more deeply written upon the heart than that learned by mere precept. Passing through this painful process, the lessons of grace remain written in *living* characters upon the mind, and we are better able to

tell to the travellers coming after us, just h
and where we met with this and the ot
difficulty, how we overcame, and the pecu
lessons learned by passing through *this* a
that trial, and thus be not only advantaged
our own experience, but helpful to fellow p
grims."

Scarcely had she finished speaking, when
prayer that she might be made a monument
the extent of saving grace to transform
heart and life, was brought by the Spirit to
remembrance, and the inquiry was presen
whether she would be willing that the petit
should be granted, if, in order for its acco
plishment, it were needful that she should
called to pass through trials unheard of
magnitude and duration?

An unutterable weight of responsibil
rested upon her mind, and she hastened
prostrate herself in solitude before God. S
felt that it was an inquiry proposed by
Spirit, that searcheth all things, and was
sured that the decision of that hour would
momentously on her eternal destiny.

She thought of the various, complicated,

lengthened trials, transmitted by the inspired page, also those that had met her eye and ear, most formidable in magnitude and duration, and after having weighed the matter, that she might not ask to be baptized with a baptism that she was not able to bear, prostrate on her face before the Sovereign of heaven and earth she said, "O Lord, I now renewedly give myself into thy hands, as clay in the hands of the potter, in order that thy whole will and pleasure may be accomplished in me. Let the petition be answered. Let thy power be manifested to transform and save to the uttermost, though trials of inconceivable magnitude may await me. I rely upon thy faithfulness. Thou hast promised that I shall not be tempted above that which I am able to bear. But if thou seest, at any time, my faith about to fail, remove the trial, or cut short the work in righteousness, and take me home to thyself; suffer me not to live to dishonor thee."

The seal proclaiming her wholly the Lord's was now more deeply enstamped, and she realized from that hour that she was taken more closely to the embrace of infinite love, and had

cast anchor deeper within the vail. Ever afterward, in passing through the most painful complex trials, she found blessed satisfaction in referring to this period when she had so fully counted the cost.

In reference to religious associations, and early culture, being taught from a child to know the Scriptures, and made familiar with the writings and experience of those who had, in generations passed away, been lights in the religious firmament, and in more mature life favored with the pious example and precept of a true yoke-fellow in the gospel, with the numerous advantages resulting from being thus favorably circumstanced, it might indeed be said that the lines had fallen to her in pleasant places, yet she proved, notwithstanding all these gracious considerations, that the "servant is not above his Master."

Yes, she was called to endure trials. To the observation of those unacquainted with the christian warfare, such a statement could hardly be understood or accredited. Consequently, the number of those that knew *just how* to sympathise was not great. Probably for this

on, in part, she seemed seldom called to
ll upon the particulars of those deep men-
conflicts, which she was permitted to
ure, when she was called to wrestle, not
inst flesh and blood, but against principali-
s and powers, &c.

These mighty conflicts were repeated yet
ain and again, and through each succeeding
ear of her pilgrimage : with each conflict it
eemed, while engaged in the contest, as though
t had reached the summit of human endurance,
yet the succeeding one was found to be pro-
portionate in magnitude to the increase of
strength that had been gained by the former
trial, and the intermediate interval, for growth
in knowledge and spiritual stature.

These trials, though they sometimes arose
from outward causes, yet these were generally
merely the occasion. The conflicts were in-
ward, and were in depth indescribable, and in
the midst of these she was often called to lean
so entirely "with *naked* faith, upon a *naked*
promise," that nature was sometimes tempted
in its shrinkings, to say, "My God, why hast
thou forsaken me?" but still holding with an

unyielding grasp upon the promise, never leave nor forsake thee." And that the Saviour was treading "the wi *alone*, and of the people there was no him," when he gave utterance to this sion, she was checked ere she had giv ance to the thought, and instead of ind these words, which none but he who

"Wept that man might smile,"

need use, she said in the language of "My God, thou hast not forsaken me."

SECTION VI.

"That ye may know the way by which ye must go: for ye have not passed this way heretofore."—*Joshua.*

"Patient the appointed race to run,
This weary world we cast aside;
From strength to strength we travel on,
The New-Jerusalem to find.
Our labor this our only aim
To find the New Jerusalem."

She verily believed that the entire course of the traveller journeying to the heavenly city, may be onward and upward.

"Ye have to pass a way that ye have not passed heretofore," said the courageous Joshua to the unbelieving Jews, who had been forty years accomplishing in zig-zag, and almost aimless wanderings, a journey that might have been performed in fewer days than they had taken years.

It was thus, she conceived, that many pro-

fessed followers of Jesus, in consequence of unbelief, necessarily ending in disobedience, are years in accomplishing that which might have been performed in fewer days.

No scriptural reason presented, why each successive day might not witness the heavenly traveller at a higher point of elevation in his homeward course, than the day previous, and she felt assured that there should not be a perfect rest of spirit, without this assurance. In the early part of her career in the way of holiness, she resolved not to be satisfied without the assurance that she was thus making *daily* advances in the knowledge and love of God—"the way of holiness."

She was much encouraged when about to start in the way, by an observation from one who had made considerable progress. "More," said he, "is to be gained by *one act of faith*, than could be accomplished by years of painful toiling *without* it." The justness of this statement she had cause to observe, not only from a review of her own experience, but also strikingly exhibited in a variety of instances that came under her observation.

! said one of Christ's little one's to her
ay, who had but three days before re-
d the spirit of adoption, "I feel as if I
not rest short of any thing that is my
ege to enjoy." This was at the close of
al meeting, where the witnesses had just
testifying of the efficacy of the blood of
to cleanse from all unrighteousness.—
el," she continued to say, "that I want to
ly—I *must be holy!*"

e sister assured her in reply that the very
for this blessing, was a sure intimation,
t only the willingness, but the intention of
to give it, and that it was only for her to
vere in looking for it, in order speedily to
n it.

e returned home—wrestled with God
-like during the night, and about nine
k the next morning came off a prevailing
l. Having found the pearl, she ran with
se eagerness to tell of the power of saving
, to "sanctify throughout body, soul, and
," and the fruits that were at once and
uously apparent, gave abundant testimo-
the genuineness of the work.

At another time, on meeting with a youthful disciple, the friend that introduced him to the notice of this child of Jesus, said by way of introduction, "this is one of the lambs of the flock." On addressing herself to him she said, "brother, I am told that you are one of the lambs of the flock, and as such, did you ever think what a sweet resting place you have? You know, Jesus carries the lambs in his bosom, and now what may you not ask with the expectation of receiving? Surely he *now* says to you, 'ask what ye will and it shall be done unto you.'"

He expressed a longing desire for holiness, and felt that he could not be fully prepared for every good word and work without it. She told him that the Almighty Saviour loved him so well, that when on earth it was not too much for him to spend the whole night in prayer on a special occasion, and asked whether he felt the need of the blessing enough to be willing to do likewise. She then related for his admonition and encouragement the case of the Canaanitish woman—the seeming inattention of the blessed Saviour—the discouraging ob-

rvation of the disciples—the apparent repul-
veness of the allusion, "It is not meet to take
e children's bread, and to cast it to dogs."
She assured him that this was permitted for
e trial of the faith of this woman, and that the
essed Saviour's heart was doubtless all the
ne melting with love and desire to impart to
:r the desire of her heart, but was only wait-
g to make her an honorable example to all
ıcceeding generations of victorious faith—
ırseverance, and humility.
He concluded to wrestle with God until the
essing was given, notwithstanding he might
first seem to be repulsed; and about two or
ree hours afterward, while crying, Lord, *sanc-
ty me now!* the blessing was given in such
ıwer, that body and soul was o'erwhelmed
ith the divine presence and glory.
Another brother, who had, during a meeting
r social worship, expressed a strong desire to
fully conformed to the will of God in all
ngs, was asked by this sister, on returning
ım the meeting, whether he was really so
ıch in earnest on the subject of holiness, that
would be willing to make a present effort

for the attainment of it, by spending a little time in conversing, and in making an effort to obtain it *by faith.* He replied that he would be willing to try all night if he thought it would do any good.

She referred to the sacrifice that God required of Abraham. Gen. xv. 7—19. And the assurance that Abraham must have had in his own mind of the *intention* of God to accept an offering that he had himself demanded. The brother acknowledged the reasonableness of Abraham's faith, and also the manner in which God would have been dishonored had he dared to have doubted the ultimate acceptance of his sacrifice, notwithstanding the heavenly fire was so long delayed.

She then assured him that God *just at this moment* was demanding a sacrifice at his hand. He had also more explicitly pointed out the nature of that sacrifice, and was now bearingly, by the voice of his word, requiring he should present it. (See Rom. xii. 1

She asked whether he was willing to [illegible] body, soul and spirit to be laid upon [illegible] altar a *living* sacrifice, never

sumed? He replied, "Yes." "But when ll you do it?" said the sister. "By the help the Lord, I will do it *now*," he replied. A ause of intense interest ensued, when, the ister perceiving that another step must be aken ere he had entered, said, "but, brother, do you *do it* NOW?" A moment of hesitation, and he exclaimed, "YES, glory be to God, I do! I DO!" and with most joyful lips he began to rejoice in Christ as his full Saviour; and continues to the present day a joyful traveller in the King's highway.

On one occasion, a brother who had been for some time endeavoring to have his goings established in the "way of holiness," expressed himself as quite confident of having laid all upon the altar. "And will not God receive the offering?" asked the sister. "I have no other evidence than his word," he replied. "And is not *that sufficient?*" said the sister, surprised at his incredulity. "What! believe with no *other* evidence?" he exclaimed! Wounded at the evident, though unintentional lightness with which the authority of the blessed word was regarded, she gave her

views, in answer to the last inq
Suppose, brother, you should call
much loved friend, in whom you ha
unbounded confidence ;—you begin
statement of some circumstances wit
am greatly interested—when throug
narration, I say, "and how do you kn
be so? What *evidence* have you of i
With an air of satisfaction and confid
turn to your friend and say, "my f
the whole transaction and informed
With disappointment, I exclaim, "
then, is that the only way you kn
have you no other *evidence?*" Wou
feel grieved, and think that I had gr
honored your friend? The brot
into tears, and replied, "O! I neve
of unbelief in that way before."

"THE WAY OF HOLINESS."

SECTION VII.

"He that rejecteth me and receiveth not my words, th ONE that judgeth him: the WORD that I have spo- n, the same shall judge him in the last day."—*The viour.*

"THE Lord seems to have one peculiar ay of leading me onward, in all my experi- ice," said this traveller, while conversing, on ie occasion, with one who desired instruction reference to getting into the "way of holi- ess."

"I have been called, in the first place," she ontinued to say, "to take the WORD OF THE ORD, to examine myself by its tests, and just far as I have found its promises suited to y condition, just so far I have rested most onfidently upon its truths. And having pre- ously made the resolution, that if possessed these tests, I would venture, whether my *elings* warranted the conclusion or not, as-

sured that heaven and earth shall pass away, before one jot or tittle of all that he hath said, shall fail; I have invariably found, that just so soon as I have made the venture, the foundation upon which I rested, *firm as the pillars of eternity!*"

While repeating the words last mentioned, relative to the firmness of the foundation, a stronger conviction of the Scriptural propriety of the course she had been divinely impelled to pursue, than she ever before felt, was imparted, and with this, a sudden and vivid recollection of a dream which she had several years previous, which, during the intervening years, seemed to have been entirely forgotten, but which now, with the freshness of yesterday, passed before her. "O!" she exclaimed, "I had such a singular dream, four or five years since, which was *precisely prophetical* of what has since been my experience.

"It was thus: I thought my spirit had left the body, and entered the spiritual world; I found every thing there very unlike I had before conjectured. 'What state is this?' I enquired. 'This is the middle state,' was the

reply. 'The middle state!' said I, 'why, they say, on earth, there is no middle state.'* 'They have a great many strange conjectures on earth, such as they have no *foundation for from the word of God*,' was the answer. 'And what is to be my state here?' I eagerly inquired. 'Your state!' said the spirit, chidingly, 'why, you have had the BIBLE—the WORD OF THE LORD—and by *this* you should have tried yourself, and known what your state was, before you came here, but since you have it no more with you, if you can think of but *one passage* by which to test yourself, by this you may just as well know what your state will be now, as by leaving it till you are called before your Judge, *for it is by this you are to be judged*.'

"Never before did I have such a view of the infinite importance and eternal bearing of

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* The allusion was to the well known words,

"A heaven and hell, and that alone
Beyond the present time is known;
There is no middle state."

The sentiment contained in which is not at all at variance with the views at this time received.

the WORD OF GOD; I saw that it was in [illegible] as truly the word of the Lord, as though audibly uttered from the heavens, and thus arresting continuously the outward ear, as well as the inward perceptions of mortals.

"I thought of the various denominations in the world that I had left, when in expressing their doctrinal peculiarities, would say, 'I believe so,' and another, 'I believe so,' and thought, 'O! why did not every one rise, with Bible in hand, raised aloft, crying, "The Bible says so!" "THE BIBLE says so!"'

"But the all-absorbing, unutterable desire of my heart, now, was to bring to remembrance some passage, by which to try myself. Yet the overwhelming consideration, that all was now past change, and that my eternal destiny was pending on the decision to be then made, seemed so momentous, that the uncertainty of one minute was unendurable. The intense anxiety and hurry of spirit to bring remembrance some passage by which the point might be decided, was too much for the fleshly spirit while still encased in the body. [illegible] strugglings, it awoke to the consciousness

that it was still with the body, on the shores of time."

At the time when this dream occurred, her mind had been under an unusual influence for several days. She had withdrawn her attention, as far as possible, from every thing that might divide its purposes, and centered it in the aim, to get an assurance that she was a child of God, in some such *luminous* or *extraordinary* manner that there never might be a shade of plausibility in the temptation to doubt.

But, notwithstanding the many toilsome hours thus spent, she seemed to come no nearer the mark than when she began. And it was while engaged in these apparently fruitless endeavors, that she had the dream alluded to. It has since been cause of astonishment, that the lesson so evidently intended to be communicated, was not apprehended. But seemed to be regarded at the time as merely admonitory, that she was about to exchange worlds.

From views of the unseen world, other than those mentioned, assurance took possession of her mind, that she had been permitted to take a glance into the spiritual world. Views of its

realities, both Scriptural and rational, [illegible] brought abidingly within the range of her [illegible] ceptions, unlike she had ever before had any [illegible] ception of. Often within a few weeks after [illegible] occurrence, she resolved on noting it down, but was driven back from the pursuit by a shrink ing persuasiveness that she was dealing with supernatural things.

After a few months, the recollection of it seemed to have passed away, so that it did not return to memory for years, until it was vividly presented on the occasion stated.

The intervening experience, to which special allusion was made when spoken of as "prophet cal," was thus: The "prize of holiness" had been presented by the dictations of the blessed word, as an attainment toward which, even in deemed one should not only *aspire*, but also possess—the rightful heritage of the believer.

Yet, whenever her aspirations were the most ardent, the suggestion was the most [illegible] that it were better to be *thorough* in "the [illegible] *ciples* of the doctrine of Christ" *first*, before going on unto perfection.

This was so repeatedly, or continuously [illegible] case, that she began to see the sugg[illegible]

calculated to keep her ever toiling at first principles, forbidding most effectively an onward progress in the school of Christ.

About this time "Philips' Guides" came under her observation, and she was greatly encouraged by some Scriptural advice given to those similarly exercised with herself, and pursuant to counsel there given, resolved, and most solemnly covenanted with God, that if there was *but one* passage in his WORD by which she might test herself, and know that she was a new creature, she would *never doubt again*; but would resolutely believe irrespective of frames and feelings.

She then took this passage, "As many as are led by the Spirit of God, they are the sons of God." Previous to this, she had taken as the motto of life, "*Entire devotion of heart and life to God.*" She now asked, what has induced this resolution and led to corresponding action? "The Spirit of God," was the reply. And this was the most conclusive answer to each inquiry, after having made a minute examination of the motives impelling to action. Knowledge sufficiently convincing for

the full establishment of her faith, assur
that she was a child of God, from th
beamed upon her mind. Most truly n
now be said,

"Meridian evidence puts doubt to flight."

Not one temptation bearing a shade of pla
sibility, was ever, from that hour, presented
her mind, of adoption into the family of Chri
And now she greatly rejoiced, that God had
long borne with her, in bringing her to this
point. On retracing all the way that the
Lord had brought her from infancy, she now
observed that the urgings of his Spirit had been
persuasively directing her mind away from the
uncertain traditions and example of the fallible
creature, to the only INFALLIBLE STANDARD—
THE ONE—The Living, ever-enduring, ever-
speaking STANDARD of the only wise God—
Ever appealing as a voice from the Throne of
the ETERNAL, saying, "THERE IS ONE THAT
JUDGETH YOU: THE WORD THAT I HAVE SPOKEN,
THE SAME SHALL JUDGE YOU AT THE LAST DAY!

The wisdom of this MIGHTY COUNSELLOR,
which she from this period took yet mor

to the companionship of her heart, in
: of her heavenward course, seemed
parent, than in the manner in which she
confirmed in this assurance of divine
ship. Had she depended on merely
emotions for this witness, when those
s had subsided, and she required to
faith, the witness would have fled with
otion. But here the blessed, blessed
er stood the same.

s but to know that those tests of divine
ship were still maintained in her own
ı order to be assured that it was still her
e, though in heaviness through mani-
ıptations, to rejoice in the confidence
ere was the same word, even the word
"with whom there is no variableness,
shadow of turning," upon which to re-
sting here, well might she, with an un-
e degree of confidence, proclaim the
on *firm as the pillars of eternity.*

"THE WAY OF HOLINESS.

SECTION VIII.

"Therefore leaving the principles of the doctr Christ, let us go on unto perfection; not laying the foundation of repentance from dead works, faith toward God."

"Soul! now know thy full salvation;
Rise o'er sin, and fear, and care;
Joy to know in every station
Something still to do or bear.
Think what spirit dwells within thee,
Think what Father's smiles are thine;
Think that Jesus died to win thee;
Child of heaven! can'st thou repine?

Haste thee on from grace to glory,
Arm'd by faith, and winged by prayer;
Heaven's eternal day 's before thee,
God's own hand shall lead thee there.
Soon shall close thy earthly mission,
Soon shall end thy pilgrim days;
Hope shall end in full fruition,
Faith in sight, and prayer in praise."

But little progress, comparatively, ained by the almost unceasing efforts

rance in the heavenly way, until the successful endeavor, just glanced at, was made; from that period, through the omnipotence of faith, she gained daily victories over the world, the flesh and Satan.

One of the most signal victories obtained immediately subsequent to the experience just stated, was at a meeting for social worship. A few disciples, whom grace had empowered to testify in experimental verity of Christ as a full Saviour, had given testimony to that effect. A view of the impartiality of God in dispensing his favors flashed across her mind with such power, that her heart exclaimed with Peter, "Of a truth, I perceive that God is no respecter of persons."

At once she began to cast in her mind thus: If I am but willing to make use of the same means, for the attainment of the same state of grace which these friends profess, God will surely give it.

She then formed the resolve that she would make use of *every possible* means for the attainment of the blessing. In doing this she

felt the sacred responsibility of having her hand to God, and immediately on portunity offering, she proved the since her heart; by acting correspondingly.

In making a frank statement of the and intention that had just been influenci mind, she felt that a snare was at once that had bound her for years. The d making confession with the mouth, had before her of all duties the most form but she now formed the resolution, that should literally die in the struggle to ove nature, that she would be a martyr in the rather than that Satan should triumph.

A victory that told advantageously on subsequent pilgrimage of life was here g and the progressive steps were now r taken, by which she was ushered int King's highway.

Aware of the proneness of the heart to the admonition divinely enjoined, "Thou remember all the way which the Lord th hath led thee . . . in the wilderness, to [illegible] thee and to prove thee," she re [illegible] that time to be more diligent in

own, for future remembrance, the Spirit's racious leadings, some of which stand briefly ecorded as follows:

Feb. 23, 18—. For some days past my oul has been longing after God; I have been vaiting at Jerusalem for the promise of the 'ather; blessed be God the Father, the Son nd the Holy Ghost, that my waiting has not een in vain; my faith has been as the dawn-ıg of the morning, clearer and yet clearer; nd now the calm sunshine of God's presence luminates my soul.

The precious words, "Whereby are given ıto us exceeding great and precious promises; ıt by these ye might be partakers of the ine nature," were applied to my soul with ch power this evening. Yes, I saw such ıprehensiveness and depth of meaning in ı, as I had never before apprehended. ıt! am *I* indeed to be made a partaker of divine nature? Shout, O heavens! be O earth!

d shall I indeed, even I, who have been rful and unbelieving, be yet able to com-ıd, with all saints, what is the length,

breadth, depth and height of the love of
Shall *I* know the perfect love of God
passeth knowledge, and be filled with
ness of God?

Yes! I shall be changed from glory to
until I shall be made like unto his own
ous image. Glorious hope! The faith-
surance tells me it shall be so.

I never before felt so truly as though
Christ were mine. He who withheld
own Son, will not withhold any good thing
me. Henceforth, O Lord, I covenant
to devote all my powers more decidedly
ever to thy reasonable service. Wilt th
cept the offering, O my Saviour and my
deemer? If so, O let me feel from thi
ment that the sacrifice is received. O t
me the power were given, not to live on
ment longer to myself. May my consec
all, from this hour, in the strictest sense,
Thee.

I would that the time past should suffi
which I have been so ungrateful, as
[illegible]er thee a whole-hearted service.
[illegible] Lord! my strength and righteou

hat he has honored me of late, by permitting ne to bear his hallowed cross. I will now, hrough grace, choose it as cause of my great-:st glorying. Lord, strengthen me: I am veak, but thou art everlasting strength, and hou art my portion.

Feb. 24. I have often felt as though God ıad called me peculiarly to a life of holiness. [have also felt that in order to be led in this way, the path of self-denial must be mine. Well, thanks be to God that he has given me, in ı gracious degree, a disposition to walk in the vay of his appointment. From the depth of ıy heart I can say, through grace, that I have ıliberately chosen to walk in the more ex-llent way, even though the highway to it ıy be by passing through trials most con-·y to nature. I know that my heavenly her loves me. He will not require me to any thing but what will be eventually for good, and the glory of his great name. is it not my greatest desire that his name d be glorified. Then let me not shun the If, by following the motions of his I can win souls to Christ, and thus lay

up treasure in heaven, shall motives of m worldly prudence, unsanctioned by grace, de me? Shall I lean to my own understandi when he has declared that the wisdom of t world is foolishness with him? Rather let u tread onward in the footsteps of Him who w a "man of sorrows, and acquainted with grie

Feb. 27. Glory be to God that I have t day been enabled to resolve to follow the fa of Abraham, who, against hope, believed, hope. I now repose in the promises of unchangeable Jehovah, believing that what has promised he is fully able to perform. promises are all Yea and Amen in Christ J sus. O may I never rest till I have the witn of the Spirit, that my heart is the temple of indwelling God, and possessed of the fa confidence that Christ reigns supreme on t throne of my affections, bringing every thoug into obedience to himself.

This is the blessing which I fully belie God has in reserve for me, "For this my s shall never cease." For several days past e of faith has been so intensely fixed on t int, that almost every breath has bee

ng after it. O Lord, make me holy;
ɜh fully with me the new covenant.
ıast said, "I will sprinkle you with clean
and ye shall be clean: from all your
ss and from all your idols will I cleanse

l that I have been greatly deficient, and
st inconceivably, by not exercising that
hich takes God at his word. That faith
s apprehended in the simple illustration,
hath said it, and I believe it." When
at in this light, O how exceedingly sin-
ɜs unbelief appear. Doubt the veracity
mmutable Jehovah! Shall I, a worm
ıh, dare doubt the word of the omnipo-
od? Shall I look upward and ask the
ent of a promise, with a feeling of hesi-
whether God will fulfil his word? Spirit
rnal Truth forbid it. Lord Jesus make
ɔng in faith.

: 17. I have of late been enabled, by the
the Spirit, to improve in experience, and
found it good to appeal to him who can
:hed with the feelings of my infirmities.
ɔws the strength and sincerity of my de-

sires to serve him fully. I have *been p* the promise, "They shall al*l be tau* God." I triumph in the expecta*tion* shall be enabled, through the Spirit's *infl* to perfect holiness in the fear of God.

I have placed the standard of Christia cellence high, and have asked strength of nipotence to be enabled to reach the summ my desires. "My heart is fixed! O God, heart is fixed!" and though the opposition perverse will, the infirmities of nature crosses indescribably varied, may oppose; progress, I trust, will yet, through grace onward and upward. I long to be ma monument of what the grace of God can e on a once rebellious child of Adam. Oh, I am sure is a holy ambition, and autho by Scripture. I have been enabled to s much time in secret prayer this week, a feel that I have received a new degre strength for the holy effort; but O how litt what I might have received, had my faith more active and vigorous. Lord increase faith and enable me ever to go on from stre to strength

June 18. I have thought, in view of the importance of time, that if governed by some rules, I might, perhaps, better accomplish my intention of devoting it more exclusively to holy purposes, and cause every moment to be more effectually written on the annals of eternity. I propose to rise at four; to spend from four to six in devotional exercises, reading the Scriptures, &c.; from six till nine in various necessary domestic arrangements, family devotions; half hour devoted to prayer; till twelve in ——; a season for prayer before dinner; one hour, if possible, from five to six, in devotional exercises—if not practicable, as soon afterward as the time can be obtained; resolved that much pains shall be taken that no encroachments be made on these rules. Also that the young persons in my Bible-class shall be daily remembered in my stated approaches unto God. I would also here resolve that I will endeavor, in the strength of the Lord, to take up every cross, determine *never* to shun it, when convinced of duty, but o take it up in the name of the Lord, and trust he Lord for the consequences; also that the tainment of a clear *Scriptural faith* shall be

most prominent in my petitions before t
Lord. This I regard as a fundamental pri
ple in a life of devotion. Each morning sh
also witness a renewed dedication of *all* my
deemed powers to the Father, Son and He
Spirit; still farther resolved, I will unceasing
aim at *entire* devotion of heart and life to Ge
The Lord help me in the performance of the
resolutions.

June 24. In consequence of ill health, ha
not been able to observe all the resolutions
my last; an alteration in domestic arrang
ments has also, in a measure, frustrated
purposes; I regret that I do not with great
equanimity of feeling bear the thwarting of
purposes. O how much I need establishi
grace. I know—O yes, I *feel* that it is, in
its richest plenitude, for me; and yet I li
without it. O when shall my heart be circu
cis[illegible] love the Lord my God with all
heart?

July 27. The Lord reigns unrivalled
my heart; he has my supreme affections;
some days past, I have experienced such
heart-felt want of the assurance of bei

:ansed from all unrighteousness, to know
ıt the motives influencing every thought,
ırd and action, originates from a pure foun-
n, that I last evening resolved that I could
longer do without it; between the hours
eight and nine, while pleading at the
one of grace for a present fulfilment of the
:eeding great and precious promises; plead-
; also the fulness and freeness of the atone-
ınt, its unbounded efficacy, and making an
ıre surrender of body, soul and spirit; time,
ents and influence; and also of the dearest
ı of nature, my beloved husband and child;
a word, my earthly *all, I received the assur-*
:e that God the Father, through the atoning
mb, accepted the sacrifice; my heart was
ptied of self, and cleansed of all idols,
m all filthiness of the flesh and spirit, and
lized that I dwelt in God, and felt that he
l become the portion of my soul, my ALL
ALL.

Since which, though I have been exercised
many temptations to question the extent of
work, yet, blessed be God, they have been
temptations. The Spirit of the Lord hath

raised up a standard against Satan, and I rejoice in the assurance that more are they that are for me than all that be against me.

My faith in the reality of the work grew stronger; I feel that instead of its being presumptuous to believe, it would greatly grieve the Spirit of my condescending Saviour, were I to doubt the all-sufficiency of his grace to sustain me in the full enjoyment of this blessing. Glory be to the Father! glory be to the Son! glory be to the Holy Spirit! my Triune God! my all in all.

As my heart has been, of late, much drawn out after God in the night season, for this inestimable blessing, even when my bodily powers have been under the influence of sleep my expectations were much raised last night, and almost my last thoughts, ere I gave myself to sleep, were, that the Lord would manifest himself much more gloriously. What was my surprise on awaking in a most frightful dream,—I thought I was standing in the back room, when a loud knock was given at the door; from the unseasonableness of the hour (being about eleven,) and the known

ge that all the inlets of the house had
n some time previously secured, I knew
t something must be wrong, but aware that
was equally in the power of the intruder
ether I said, "come in," or otherwise; I
nly said, "come in;" when a personage of
re ferocious countenance and fiend-like in
ery particular than I had ever witnessed, came

"Is the —— in?" he demanded, in a very
horitative tone. "He is in the front room,
the sofa, I replied," thinking that as he
ssed through the folding doors, I could run
hind him and give the alarm to the house,
any injury had happened my dear husband.
the effort to scream for assistance, I awoke.
It was suggested, "You were expecting
ne unusual manifestation for the further es-
blishment of your faith, and where, even the
ual tranquillity and breathing after God? Is
s not enough to convince you that you were
staken in the exercises of last evening?"
here was something so taunting and fiendish
the whole matter, that I was sure it must be
tan, and as I had resolved that I would not
rley with him one moment, aware that I have

no power nor wisdom to contend with an my so exceedingly subtle, I gave the matter over into the care of my covenant-l ing God, and again sunk sweetly to repo the arms of Almighty Love.

About an hour or two afterward, I a awoke: but, O, the change,—I was arc by an inward voice, saying, "Behold! I angel, beseech you that ye walk worthy o vocation whereunto ye are called." "An gel! an angel!" said I, aware that it was the exact phraseology of Scripture. I these words I awoke, and O! how my sou exult in Christ as my *full*, my complete viour. I was reminded of the blessed Savi temptation in the wilderness; also of the an that afterward came and ministered to The witness was now given, with indisput clearness, that I had not believed in vain; full tide of joy flowed into my soul.

My beloved husband, who had been a months past in the enjoyment of this bless came in just after I had risen from my k returning thanks for the manifestation just ceived. He had been from home on pro

sional business, since the evening previous, and had not heard of the manner in which God had blessed me, and when I related to him the exercises of the evening previous, the way in which Satan had tried to disturb my peace, and the manifestation just received, he rejoiced with a joy unspeakable and full of glory. Amazing condescension! I cannot find words to express my views of the blessedness of this great salvation.

July 31. Still the Lord is with me; my contests have been severe with the powers of darkness, but the Lord my Redeemer hath strengthened me, and I have more than conquered; I have obtained a much greater increase of faith, and the Lord has, in much mercy, established my goings beyond my expectations; I feel that he is hourly establishing his kingdom of righteousness, peace and joy in the Holy Ghost, more firmly in my heart.

Yesterday and to-day the hand of the enemy has been, in a great measure stayed, and the Comforter has said to my soul,

"Israel now shall dwell alone
With Jesus in his heart."

Glorious hope! O how my soul exults in it.

As the duties of the Sabbath have of lat been rather arduous, I had been led to thin from this and also other considerations, th temptations would abound, and I earnestly e treated God for strength to resist; but O ho delightfully did I realize that my enemies we all gone. Never before did I so fully enjoy th presence of an indwelling God. Since whic my heritage has been the deep, solid peace c a calm, composed spirit, resting in the em brace of Infinite Love. The breathing of m soul is, "The will of the Lord be done." D with me as seemeth thee good. Make me us ful. Place me in circumstances as may be suit the purposes of thy grace for the atta ment of this object. Only let me labor in vineyard, and choose thou the time and pl

I would gratefully record the blessin God on an endeavor for the conversion of a last week—Miss B——. I went, by th quest of our pastor, to visit her sister, wh experienced religion at the altar the day b previous. Both Mrs. B—— and her were strangers to me; but after having re

a satisfactory account from Mrs. B—— of her conversion, I turned to her sister and asked if she did not desire a like blessing.

"I do not know that I ever felt the need of it," she replied, in a very repulsive manner, and doubtless with the expectation of eluding all further attempts. Aware of the intention of her repulsive remarks and manner, and assured that she had been guilty of the awful sin of lying against the Holy Ghost, a holy boldness seemed to seize me, and with yearning of heart, I began to set before her the awful nature of the sin she had just committed, by denying the work of the spirit. "What," said I, "never felt yourself a sinner," in need of a Saviour, when God hath said, that there is a light that enlighteneth every one that cometh into the world? It cannot be!" I felt that I was assisted by a power beyond myself, while endeavoring to persuade and warn her to flee the wrath to come.

It was thus I endeavored to sow the seed, and left the event with God. The next evening she went forward for the prayers of God's children, and last night she was brought most

clearly into the light of his countenance. my soul, magnify the Lord! My heart nee encouragement of this kind, in order to ne it more firmly for future effort.

August 2.—By faith ye stand. This is ho verified in my experience; for [illegible] it by p tive demonstration from any of the gro senses, the eye of faith had ere this been c ed, and my soul left in a state of darkne be felt.

O! shall I ever loose this blessing whic have lately gained, and which I still by f retain? This blessing for which I have so l struggled? My heart recoils at the thoug —yes, and my nature too, for it also partoo the living intensity with which it was sou Blessed be God forever, I feel that I need lose it. My heavenly Father will not tak from me. He knows I could not answer purpose for which his son left his bosom in behalf, without it.

That the enemy of all righteousness conte is not matter of surprise. It would be wei otherwise. But O! how much I need to filled with the knowledge of the will of G

ith all wisdom and spiritual understanding, in rder to be better able to withstand, and also understand the wiles of my foe.

I feel that I do grow in the knowledge of ıy Saviour, though not so fast as my expectaons would have borne me. But my sufficieny is of thee, O Lord. I am thine—set apart—es, sanctified to thy service; so says the reathings of my soul to my adorable Jesus.

Last night, the Lord my Redeemer conescended to take of the things of God and veal them to me.

The enemy had been very powerfully sugesting throughout the day, and indeed much f the time since I received the blessing, has een spent in struggling against the temptation, ıat *I believe just because I will believe.*

This suggestion assumed more plausibility ıring our afternoon meeting, than at any other me. The beloved friends that attend this ıeeting, who have heard me so frequently peak of late of my earnest desires for this lessing, were waiting to rejoice in my joy, ut so entirely by faith on the naked promises as I called to rely, that, were it not that I

when away from home to attend school, God converted her soul. She continued very happy in the enjoyment of religion, and often thought with what great delight she would inform her friends, on her return home, of the happy change. One day, when on the eve of departure, as she was thinking wishfully of the scenes in which she was about to mingle, and of the surprise with which the gay circle would receive the intelligence of her conversion, she began to hesitate about the propriety of telling them at *once*. The Spirit suggested, "You had better inform them immediately, or you may never do it." The tempter presented, in glowing exhibition, the disappointment of gay young friends, who would regard her as forever lost to their society, should she profess her conversion. The Spirit of God strove mightily; but notwithstanding she had been favored with much of its happifying influences, so strong were the world's delusive phantoms, that she deliberately made up her mind, after thinking of it some time, not to say any thing on the subject of religion; and in doing this the Spirit assured her, that she would in effect give up

the subject entirely. Awful to relate, she concluded to let the matter come to this point, and resolved to give up the enjoyment of religion altogether, until she should arrive at the age of twenty. The Spirit of God from that moment ceased its strivings, and she was left to pursue unchidden, the follies of the world. When about eighteen she was arrested by a very singular disease. Many physicians were consulted, but her case was pronounced inexplicable. It began with a slight malconformation of her person, which gradually increased to such a degree, as at first to embitter, and eventually forbid all enjoyment in the gay scenes, to which she had been most ardently devoted. She now saw, and Satan seemed also to love to taunt her with the barter she had made, and for a time she was left to reflect on her folly in utter despair of the mercy of God. She imagined that she had received the mark of Cain, and was unwilling to look up to either God or man. Her person continues to be increasingly deformed. But some years since, after years of despair, she was enabled to trust in the mercy of God, and is now a happy be-

Remembering that our beloved pastor had said, a few days since, that it was well to study human nature, and take advantage of its diversified peculiarities; I cast my eye on a stranger on the opposite side of the table who looked as if whole-hearted in whatever he might undertake, and though an entire stranger, I felt as if I could read in his countenance, that he was whole-hearted in his rebellion against God. "Is it not *ungenerous*," I asked, "that when such bounteous provision has been made, and the Great Master of the feast hath said, 'Come, for all things are ready,' that *any* should refuse?" "O," said he, "I do not think of these things as you do," and professed himself a Universalist. But I at once saw that I had touched upon the right cord in appealing to his ingratitude. An interesting conversation ensued, in which I felt the Lord touched his heart. I afterward took him upon my mind as a special subject of prayer. It was some time before he yielded to conviction, but on trying to extort a promise that he would pray for himself, in which I seemed to be unsuccessful, I said, "well, if you will not pray

a manner, that my soul is continually saying, "I will not let thee go," until thou bless them. O what a stewardship, to have souls in charge! I have deeply felt of late the responsibility resting upon Sabbath School Teachers. How many seem to be but little aware of the importance of the duty thus imposed upon them, by having souls entrusted to their culture. The seed, whether of lax Christian principle, or of ardent, enlightened piety, seems to take root so readily and surely when sown by the hand of the Sabbath school teacher. I shall never forget the ardent love, and the idea of perfection in religion and manners, with which I regarded my Sabbath school teacher. And it was doubtless the seed sown thus, when probably not more than seven or eight years old, that the Lord caused to spring up, when I first received the *assurance*, that the Saviour took me as one of the lambs of the flock to the bosom of his love, which was four or five years afterward.

November 27.—Called to-day on some Christian friends. I was greatly interested with one young friend just on the verge of eternity. She is young and fascinating: but just merged

tire devotion to God. My inmost soul cr out,

"None but Christ to me be given,
None but Christ in earth or heaven."

To-morrow, Providence permitting, I go the grove, Hempstead Harbor, L. I. I h faith to believe that Jesus will go with me. I prayer is, "Unless thy presence go with u send me not up." Lord, strengthen my o soul, and make me useful to others.

August 14. The Lord my strength a righteousness, most gloriously answered petition presented in that last written, even yond my most enlarged expectations.

"He alone the work hath wrought."

Glory be to His name forever. O how emine ly near was the God of my salvation. wl going to the grove, and through the whole p cess of the meeting. I feel constrained to cord to the glory of his grace, that he gave a mouth to speak to others; to warn, entr and testify of his grace for the acceptance all. He also gave me favor in the eyes of people, and most truly did I experience tl

perfect love casteth out fear. I seemed to be borne quite above my natural timidity, my care being so fully cast upon Christ, the rock of my salvation.

I received a heart-felt assurance that the unction of the Holy One accompanied what I said to the hearts of others, and at times I was almost ready to stand still with amazement, and

"Wonder why such love to me,"

Why the infinite God should so gloriously condescend to use an instrument so feeble. Well, it was all of grace; and I have thus without scarcely intending it (for I have surely been 'ed in a way I knew not) assumed a character ever wish to sustain—that of being zealous or the Lord of Hosts. O! may my motto ever e "onward and upward," and God forbid that should ever be less ardent in my course. y establishment in the blessing I have receiv-, has been more deep and thorough with the perience of each successive day. I have ver continually to offer myself a *living* sac-:e, without any reserve, and feel that the d of Jesus cleanseth from all unrighteous-

In reference to my future course, I wish to lie passive in the hands of the Lord, as an instrument to perform his pleasure in all things. My will is lost in the will of God. I would not—dare not choose for myself, though the choice were given. God is my All in All. I walk by faith, and am enabled to endure as *seeing* the Invisible, and my enjoyment consists in a calm, quiet resting on the promises of the gospel, assured that it is my Father's good pleasure to give me the kingdom. I feel at rest in the blessed persuasion, that if I, as a co-worker with him, make use of the means ordained for my advancement thitherward, the point will be gained. I *know that the Holy Spirit has been given, the Comforter has come!* and has taken up his abiding residence in my heart—inciting me ceaselessly to every good word and work, and giving me a longing desire for the spiritual benefit of those around me—enabling me also to call upon God with a confidence heretofore unknown, or unfelt, being assured that it is the principle of holy life within me, inditing my petitions and enabling me to exercise faith for the fulfilment of the promises.

Glory be to the Triune God, for such a salvation! I feel a holy ambition to lay up much treasure in heaven—to get near the throne.

One morning during the process of this meeting, I was blest in a very peculiar manner.—I awoke about four o'clock with an intense breathing after God. I felt assured by the manner in which my soul seemed to grasp a signal blessing that the Lord was about to seal me more fully His. My prayer was, Lord *seal me unto the day of redemption.* There seemed to be a distinctiveness in the hallowed exercises of this season, that proclaimed the breathings of my heart to be the work of the spirit, to a degree beyond any former occasion. For near two hours I remained under these peculiar influences, breathing forth in unutterable longings; "Lord seal me, seal me unto the day of redemption." I was enabled to ask with such a degree of faith as to realize that I had the thing I desired of God. Though days have passed since, the assurance of the blessing then received, has been increasing in stability. So sacred seemed the communion, so holy the covenant entered into betwixt the Everlasting God and the Spirit

that came forth from him, of its assimilating more and more like unto his own glorious image *here*, and being eventually reunited to him forever, that I have not had one temptation to doubt. The work was so entirely of the Holy Spirit's operation on my heart, and such a sacred conviction of this possesed my mind, while passing through the exercises of that memorable morning, that even the tempter has been silent in this matter. Well may I sing,—

> "My hope is full, O glorious hope
> Of immortality."

This was on Thursday, August the 10th. Surely it was a period to be remembered in the annals of eternity. Much of the day was spent in laboring for and with souls—persuading professors to the duty of deciding for God entirely, and encouraging them to enter by faith into the enjoyment of their already purchased inheritance.

I was also much engaged with some seeking to know a pardoning God. An interview with one of this description, a Mr. —— will long be remembered with peculiar pleasure. Such a genuine inquirer after truth, where such a ve-

ing of being sanctified throughout, *body*, *soul*, and *spirit*, while beholding her enraptured countenance last night. Her very looks carried a conviction to the heart, that she was filled with the sanctifying influences of the Spirit. Since her conversion, her husband, mother, and servant with two or three other members of the family, have all sought and found the Lord. How striking the difference in the progress of Mrs. —— and the majority of those who set out in the heavenly way, too many of whom seem not to have counted the cost, and made calculation on the sacrifice of *all* things for Christ. And how many of such seem to be rather a hindrance to their unconverted friends by holding out a false light, rather than bringing them by persuasive example and mighty prayer to that Saviour, who hath said, "Except a man take up his cross and follow after me, he *cannot* be my disciple."

Jan. 4.—I have been praying of late for power to apprehend more fully the hope of my calling. I have longed for clearer perceptions of the glory of my inheritance. The desire of my heart has been granted. Heaven seems

of all men, during life; and in the world above tell forever on the records of eternity, to the praise and glory of God.

God has, of late, in great mercy, made some of the young persons in my Bible class, members of the household of faith; last Sabbath the excitement was so great, that we were not able to attend to the ordinary duties of the class; they are daily remembered by me before the Lord. *God is the hearer, and the answerer of prayer.*

I have also been permitted to see some gracious fruit of my labor on my Tract District; several seem to have been, in a measure, awakened, while urging upon them the importance of religion; one, especially, a professed Deist, possessed of talents of an order calculated to tell on the ranks of Infidelity, has promised, and I believe sincerely, to investigate the truths of Christianity; my interest for him was much increased, by what human foresight would have pronounced an accidental circumstance. Part of my regular parcel of tracts for this month's distribution, had been mislaid, and I took a few of the "Mother's last prayer," to

hand, in case the others should not hold out. From his knowledge of the subject of religion, I was impressed with the belief that he might once have had pious associations; I handed him the tract just mentioned, and said, "perhaps you have had a pious mother;" he betrayed emotion, and said, "yes." I now found the avenue to his heart much more accessible than before, and he acknowledged that he had been educated in Europe, for the ministry in the Episcopal Church.

Other cases of much interest have come under my observation this month. Surely the work of tract distribution is the work of God; in no other duty do I feel more emphatically as a laborer in the vineyard. How noiselessly, and yet how effectually may the good seed here be sown, in hearts not otherwise accessible. Blessed be God, that I was ever permitted to engage in this blessed cause.

Friday.—A person of deep piety called in to-day, and in the narration of her early experience gave an unusual exhibition of the awful temerity of setting God a time. She is now about forty-three. At the age of fourteen,

yourself to have been directed in getting the one you are now about to part with? and behold, it has been evil and only evil, and that continually. Is this not enough to make you question whether God regards all these little matters? The suggestion indeed seemed plausible, but my heart said, "Though I die, I will not remove my integrity from me." And I concluded the matter thus: perhaps after she has been weeks or months from us, she may remember that there was something in religion to make people happy, and sustain under provocations; something that she has heard may be as seed sown, that may result in her conversion months hence. As I rose from committing my cause believingly to God, I was called into the other room to converse with a penitent, greatly distressed. He remained two or three hours, his agony apparently continually increasing. In the mean time the woman came repeatedly to the door to call us to dine, and I as often beckoned her away, as I had no intention of leaving him until he had received comfort. A shade of uneasiness crossed my mind as she looked in on his distress, thinking that she

might form strange ideas of religion, on witnessing such violent emotions of sorrow, but I cast my care upon God, assured of His ability to take care of His own work, and continued to point him to the Saviour, and wrestled in prayer with him until deliverance came. The transition was glorious and almost overwhelming. In the mean time, my dear husband with others had come in, and the now happy child of God, as if he was almost beside himself with joy, went hastily around the room, grasping the hand of each, with flowing tears, exclaiming, "Oh, bless the Lord! He *has* forgiven *all* my sins. Oh, bless the Lord—bless the Lord!" At this crisis the woman again came to the parlor door to repeat the call for dinner. Seeing the door open, he ran to it in his bewilderment of joy, and grasping her hand exclaimed, "Oh, praise the Lord! He has forgiven me all my sins. Oh, praise the Lord!" he continued to exclaim, still holding her hand, while tears of joy coursed down his cheek most rapidly. No responsive feeling answering to his joy, seemed only calculated to prolong his appeal, and he continued to retain her

hand, still exclaiming, "Oh, praise the Lord!" A few minutes after we went to dine, and to the rejoicing of our hearts, witnessed that God had at last touched her stony heart. She had been weeping bitterly, and hastened on seeing us to another room, to hide her emotion. Afterward, on conversing with her, I found that she was most powerfully awakened. On trying to encourage her to seek the Lord, "Oh," said she, "I shall never reach that ark of safety. I had a dream some time since, when I saw an ark floating down a river, and it was said to me, 'You will never reach that ark of safety.'" She continued in great distress until time for evening meeting. It was necessary for me to remain at home if she went, and I advised her to improve the *first* moment of opportunity that was given for seekers to present themselves for prayer. I afterward learned from one that saw her, that just so soon as the invitation was given, she literally rushed forward, as if driven to desperation by a consciousness that her case would admit of no delay. When there, with an impetuosity of feeling that could only be warranted from the

view she afterward told me she had of the impending wrath of God, that seemed to be resting down upon her soul, in such fearful magnitude, that she felt as if life could not have been sustained any longer, unless it had been removed, she cried, "God have mercy upon me;" and she continued to cry, as did Bartimeus, with a loud voice, "God have mercy on me a sinner," and like him, strange to relate, she was chidden by some of the Lord's well-meaning children. But they knew not the anguish of her spirit. Toward the close of the exercises I was released from home, and went to the meeting. The cry, "Lord, have mercy," met my ear as I entered, but though I knew that all things were possible with God, I could scarcely conceive that the pride of C——y had been so suddenly put down as to bring her to that point. But on ascertaining that it was indeed her, I hastened to the altar. On being apprised that I was coming, she turned toward me, and with one of the most imploring looks I ever witnessed, exclaimed, "Oh, my dear Mrs. ——, do you think God can have mercy upon me?" She seemed to be

in a measure soothed while, with sympathetic feelings, I endeavored to point her to the Lamb of God. She continued to cling to the altar, though the people had mostly retired, until God spoke peace to her soul. But her case after conversion was strikingly dissimilar from the one in the morning, or unlike any that I have before witnessed. After she was forgiven, she seemed to be so overwhelmed with the stupendous mercy of God, that I do not remember that she uttered a syllable as expressive of joy. We knew that Jesus in a moment bade the troubled waves be still, by the sudden stillness that succeeded. There was a great calm, but the solemnity of death sat on her countenance, and she now willingly, and I think, silently arose and left the altar. The next day she informed me that on retiring to rest that night, she tried to pray, but scarcely knew how. It was a duty to which she had been a stranger. In the morning she arose about four o'clock, and "Oh!" she exclaimed, "I could pray then." About ten, on the morning of the same day, while arranging matters in the room where I was sitting, the

person who had been instrumental in bringing her to the house came in, and she went down to see her. "Did you tell Emma what God has done for your soul?" I enquired.

"O yes," she replied, "I feel as if I wanted to tell all the world." "I am glad you do feel so, C——," said I, "for I should be inclined to think, that any one not desirous to spread such good news had deceived themselves. It was probably the first time that she had ever heard it possible for persons to deceive themselves in matters of religion, and Satan took the advantage of her ignorance in a moment. She dropped the work in which she was engaged, and, as if astounded, exclaimed, 'Am I *deceived!*" "No, C——," said I, 'you are not deceived; it is the enemy of your soul tells you so: you are no more deceived than I am." The contest lasted for a few moments, and it really seemed as if she would have given up her confidence, and all be lost, when all at once, just as suddenly as the tempter had come, he was driven away, when strange to relate, she threw herself on her knees at my feet, and began to exclaim in a

transport of joy, "*No, I am not deceived!* [illegible] am not deceived! Mrs. ——, your [illegible] have saved me." Her joy was now as [illegible] and communicative, as was that of the [illegible] dual, who the day before had been instrument[illegible] in her awakening.

I have learned lessons through these circum[illegible] stances which I trust ever to remember. On[illegible] is, never to give way to discouragement, how[illegible] ever dark and contradictory intervening provi[illegible] dences may appear. Another—that the Lor[illegible] has his *own* way of doing his *own* work. Hi[illegible] thoughts are not as our thoughts. I though[illegible] the extreme distress of Mr. —— prejudicial [illegible] the interest of religion in the mind of the wic[illegible] ed C——. From her distress, I also becar[illegible] convinced that it is in mercy to the guilty s[illegible] that the Almighty withholds a full view of [illegible] exceeding sinfulness of sin, as it would do[illegible] less paralyze its energies, and it would s[illegible] o'erwhelmed with the view, into the horro[illegible] an awful eternity. And yet another lesson [illegible] I think it indeed important. I might have [illegible] a partaker in the over-solicitude of those [illegible] friends, who "charged her to hold her pe[illegible]

had I not been personally acquainted with the circumstances of the case, and known with what perfect aversion she would have regarded the circumstance of making such a spectacle of herself, had it not been for those overwhelming perceptions of guilt, which doubtless swallowed up every thought of outward things. We had thought ourselves on the eve of a glorious revival, but since that night a check, sudden and mysterious, has been put to the work.—The change was so sudden, that some have said, "Sister, what do you think can be the cause?" My mind has invariably attributed it to one cause, and that is, that the ark of God was over-solicitously steadied, when that individual was urged to hold her peace, and when it was said, "What a pity that the meeting should have been so disturbed, when it was only ——'s servant."

At the commencement of this protracted meeting, I was very desirous that a day of fasting and prayer should be observed by our people for its success. I hardly know why it was, but the suggestion did not receive official sanction to the degree anticipated. I concluded

to observe the day previous to the cor
ment of the meeting thus, to the de
my infirm health would allow, and I
only been much blessed and strengt
my own soul, but the Lord has cond
to bless my endeavors to be useful t
beyond what has been ordinary wit
similar occasions. Several seekers h
the Lord while at our house.

March 14. On Monday evening
Sabbath School prayer-meeting, an o
ty offered for speaking, which on ord
casions I had been accustomed to im
Seldom have I been required to walk
clusively by naked faith, convendin
the buffetings of the enemy. A sho
ensued, and no one seemed ready to
time. A new trial presented. I did
to have one word to say;—barrenne
ence to a subject, and conflicts with th
would have prevented my saying any
it not been said to my soul, "Now i
to test the faithfulness of God; He
'Open thy mouth wide, and I will f
you do not speak now that the circu

require it, it will be said, 'what do ye more than others;' and now, if you would prove His faithfulness, you must open your mouth *first*, and then *trust God to fill it.* Upon the strength of the promise I arose. God did fill my mouth in such a manner as it had never been filled before, on a similar occasion.—Blessed liberty of soul was at once given, every snare broken, and my soul rejoiced with a joy unspeakable and full of glory. Soon as the exercise demanding the effort had passed over, the trial of my faith was again resumed, and continued until it seemed necessary, from the circumstances in which I was placed, that I should join in prayer. I commenced with feelings similar to those under which I had spoken, and God again gave blessed liberty.—Yesterday, at our afternoon meeting, my exercises, and the trial of my faith, were identical with those of the evening previous, and the grace to help in time of *need* was bestowed *when* required, and withdrawn when *not* required, precisely as it had been on Monday evening. Well, let it be even so. I have counted the cost of living a life of *faith* on the

Son of God, and now, that I am brought to the test, shall I repine?

March 29th.—The Lord has brought my soul into a place of broad rivers. Rivers, as they verge toward the mighty ocean, become broader and deeper. Thus I find in my onward course, the nearer I approach the ocean of infinite purity, love, and unbounded blessedness, the more my soul partakes of the nature of those enjoyments, and becomes yet more closely and consciously allied to the glorious source, to which it is tending.

My faith has been strengthened, and my soul much blessed, in reading an account of the christian experience and happy death of a little sufferer, who has lately finished her pilgrimage at the age of nine. She was an extraordinary sufferer, with a spinal affection, for about two years before her death. Her friends cannot remember to have heard one murmuring or repining word during the whole process of her illness. She gave a uniform exhibition of the blessed overflowings of a heart, where

> "Christ alone did dwell,
> All praise, all meekness, and all love."

She was subject to the most violent paroxysms of pain, yet when asked, "Would you not like to get well?" would reply, "No; I do not think it is the will of God, therefore I would not." Her experience brought out to an unusual degree the meaning of the Saviour's words, "Except ye become as little children," &c. It is said that she regarded the Bible as *literally* the *word of God*, and treasured it up in her heart, with all that childlike simplicity and sweetness that it might have been supposed she would have done, had the Saviour spoken audibly to her.

April 6th.—Have been reading a book entitled, "The Importance of Small Things."—The author (a good man, I am sure,) differs greatly in opinion from the generality of professors of the present day. I should suppose that truth lies between the two. It is my opinion that the Lord generally calls us to be lights to those around us, by a consistent christian example, in just the circle from which He has singled us out. Those of "Cæsar's household" were possessed of facilities, from natural causes, to be useful to those of the

king's palace, above those who were unaccustomed to scenes of loyalty, and its variousunenviable associations; but yet it should not be forgotten that there were saints even there.—And thus with those of every grade in life.—God makes use of our moral and physical training in fitting us for the place in His temple, which He designs we should fill. Placed here by His own hand, we adorn and beautify it; elsewhere, we deform it by evident unseemliness. Paul speaks of being all things to all men, in order by any means to win some. And Christ also says, "The children of this world are wiser in their generation than the children of light." This was doubtless in allusion to their various nameless expedients to advance their worldly interests. As illustrative of this, one brother remarked, some time since, that if he was among the Indians, and could do more good by wearing a blanket, he would wear one. This recognizes, in my opinion, the principle upon which Paul practised; a principle which the Lord deeply implanted in my soul, the hour when He gave me the witness of perfect love. I have felt since

that I have no interest apart from the interests of the Redeemer's kingdom. The Lord has assured my soul that the kingdom of Heaven does not consist in meats and drinks, but in righteousness, peace, and joy in the Holy Ghost. Yet, oh! how I have mourned to witness some, who, from a love of conformity to the world, feed the vanity of the unsanctified heart, prove a stumbling block in the way of others, and make shipwreck of faith and a good conscience. Some, doubtless, will find in the eternal world, that the priceless soul has been lost, by the valueless trifles of mere outward adornment. Not that there was sin in the articles themselves, but in the *pride* that they tended to cherish. Yet these are nice points to determine. I have known some inclined to unchristianize those that did not conform to a standard, which had perhaps been begotten from early parental prejudices and associations. I have seen others also that seemed influenced by the principle, that habits unlovely, and manners uncouth, were necessary to mortify the pride of the heart, and the exhibition of these unlovely traits needful, in order to show that the

heart was humble, not aware that they were in the mean time sinning against the express Scriptural requirements, "Be courteous," "Whatsoever things are lovely," &c. It seems very reasonable to me that the christian whom Christ hath chosen out of the world, should manifest in spirit, manner, and dress, a detachment from the things of earth.

April 17.—I have found blessed satisfaction of late, in bringing the promises and the Promiser together. What a privilege to be permitted to take God on the strong ground of his own infallible word! Called to-day to see H—, the woman who was so greatly blessed, while living with us, some time since. She has been sick several weeks, and is apparently just on the verge of heaven. On asking her whether she would not rather depart and be with Christ, she replied, "If raising my finger would decide the point, I would not dare do it." Her health became so infirm that it was necessary she should embrace an opportunity that offered, where she would have but little to attend to.—On going, she found that the family in which she had engaged did not have family prayer,

the husband being irreligious. H—— expressed her disappointment, and said she felt as if she could not stay in a family where she should be deprived of this privilege. She then modestly said to the lady, who was a christian woman, "If Mrs. —— will pray and read one morning, I will the next." The lady consented to the proposal. The husband soon began to manifest interest on the subject of religion, and the Lord laid the weight of his soul on H——'s mind in such a manner, that to use her own language, she reeled as one intoxicated under the weight of her feelings.—This intense excitement was more especially during one Sabbath. As she was going to church, she was so absorbed in travail of soul for him, that she was forgetful of all around her, or where she was, and being unable to proceed to church, she sat down by the way, and continued, she was not aware how long, in agony of soul for him. That night, he went to the inquiry room, became deeply awakened, and soon afterward became a happy believer in Christ; and in heaven will doubtless remember the humble individual, who was instrumental in rearing the family altar.

July 2d. Oh, what a heavenly sweetness has just been diffused throughout my soul. I took up a book and read these lines :

> "I dwell forever on His heart,
> Forever He on mine."

Yes, Jesus loves me. I know it—I feel it. What can I want beside ? Oh, may I ever be consciously and constantly filled with the Spirit.

July 9th.—The weather of late has been very oppressive, and my health infirm. Last night, on retiring, I felt the spirit willing, but the flesh weak. During the hours of sleep, Satan seemed to be chiding me with a want of energy, when the word of the Lord was applied with such power and sweetness to my mind, that it awoke me. "He that keepeth Israel, neither slumbereth nor sleepeth." I rejoiced and gave thanks to the God of my salvation.

David says, "At midnight I will arise and give thanks unto thee, because of thy righteous judgments."—Psalm 119 : 62. I have found it very profitable to follow his example. Oh! with what nearness of access have I been permitted to approach the throne at this hallowed

At times it seems as if faith had almost
ed to sight.

ig.—Have met with some friends on the
enly way of late, that I have been much
ested with, especially at our recent camp
ing. One, the Rev. Mr. M——, pastor
Congregational church, I shall doubtless
remember from the manner in which the
made him instrumental in communicating
son, which has been rendered a great bles-
to me. I met him first on the morning of
ay, at a social meeting in one of the tents,
e Jesus was eminently present. He
e with such power and sweetness of the
things of God, as conveyed a conviction
e hearts of the friends of Jesus, that the
t of the Lord was with him. I was also
ly blessed in my own soul, and was per-
d to feel sweet freedom of spirit, while
ersing on the things of God. After the
ing closed, we were introduced, and per-
d to take sweet counsel together. This
previous to the morning exercises from
tand. At noon, he came to our tent, and
surprise and sorrow saluted me thus:

increase my faith." I was awakened in the morning, at a very early hour, by the powerful application of this passage, "And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask we know that we have the petitions that we desired of him." The Holy Spirit took of all things of God and revealed them to me, and I received clearer and more inspiring views of the simplicity of faith, than ever before. At the previous morning meeting alluded to, while the disciples of Jesus were talking so warmly of the things that appertain to the kingdom, my mind for a few moments was drawn from the interesting circle, to my beloved companion, who, by professional duties, will seldom permitted to participate in such scenes.

Gratitude, desire and sympathy blended, in contrasting the amount of my privileges with his. "O how much he would enjoy such a season as this," thought I; when the question presented, "why may he not be especially and powerfully blest *just* now, where he is?" [illegible] human probabilities are against it, [illegible]

gested in reply, "he is *just now* riding about the streets of a busy city, and it would be out of the ordinary way of God's manner of working, and he does not work miracles when his ordinary way of dealing may just as well be submitted to." Immediately it was presented, all things are possible with God, and all things are possible to him that believeth. Is it not according to the will of God that he should be blessed now? Does not the whole spirit of His word warrant you in this belief? And if it is according to His revealed will, then you have the confidence that He heareth you; and if you know that He *heareth*, then you may *know* that you *have* the things you desire of Him. I now felt that I had a sufficient warrant from the word, to assure me that I might ask confidently; and I began to say, "Oh, Lord! distance, time, and place are one with thee—oh, bless him—bless him just now in a powerful manner, wherever he may be. I leave my petition before the throne, presented in the name of Jesus. "I felt a perfect confidence that what I had asked was according to the will of God, and knew that I

had the things I had desired of God. My mind was then recalled to the circumstances by which I was surrounded. The answer to my petition was not again brought to my recollection until the Sabbath after my return, when my husband remarked what a blessed day he had on Thursday. "All at once," said he, "as I was riding about, with my mind in an way specially engaged, such a heavenly influence came down upon me, and remained with me all day, that I thought some one must have been praying for me. Was it not you?" I then told him the manner in which I had been engaged that morning, and the answer received, and we had a season of rejoicing together, in view of the condescension of God.

August. Met another traveller in the highway to-day. He gave a statement of the manner of the Spirit's operations, which, though unusual, was instructive and edifying. How truly, in reference to the work of the Spirit may it be said, "there are diversities of operations, but it is the same God which worketh all in all." And yet in the early career of the believer, how anxious generally to get many

perience in minutiæ like others, and how prone to dissatisfaction when this is not attained.—Mr. —— received his early training with the Hicksite Friends. His prepossessions, as may be presumed, were all opposed to excitement in religion. The Lord gave him a pious wife, who, in process of time, became a traveller in the way of holiness. In the mean while, when on one occasion pleading in his chamber, he was also made a partaker of the pardoning mercy of God, and united in church fellowship with his companion. He was glad when she became a zealous seeker of holiness, hoping that her experience might be instructive to him, as he knew but little about the subject, otherwise than as he had heard of it merely as a doctrine peculiar to a sect. One Sabbath afternoon, while sitting in the house of the Lord, in an unexpected moment, apart seemingly from any human instrumentality, light in reference to the nature of the blessing, the terms upon which it was to be received, &c., were presented in a luminous manner, for his acceptance. The terms on his part were, the entire sacrifice of all to God, and taking upon

himself the obligation to profess the
on receiving it. He remembered so
were ever him in the Lord, who did not
holiness, and thought, "Surely they
receive my testimony, and will think
suming or presumptuous;" and though
desired the blessing, he finally conclu
he would not at once make up his min
ceive it on such terms. On coming
conclusion, the light that he had rec
reference to the nature of the bless
the manner in which it was offe
his acceptance, and all prospect of atta
vanished as suddenly as it had been pr
For the two succeeding months, a dark
be felt brooded over his pathway. I
rently unavailing lamentations, he be
his refusal to comply with the co
scarcely daring to hope that the Spiri
again take of the things of God, and
them to him. But suddenly, as on the
occasion, while under the word, the
was again offered, and the same conditi
sented. With eagerness, his whole he
to embrace the offer, and said, "Let

in any way, only let it come? When it came, and with such mighty power, that the day of Pentecost could scarcely have witnessed in individual experience, a scene more astounding, uncontrollable, or unaccountable on the principles of mere human reason, than was presented in his extraordinary exercises. The "sound from heaven, as of a rushing mighty wind," could scarcely have been more overwhelming in its influences on that day, when anciently given, than on this occasion.

For about four hours, he was no more under his own control, or that of his friends around him, than the apostles were when first baptized with the Holy Ghost. Many others were baptized as suddenly at the same time. He still continues a flaming witness of the power of saving grace.

Wednesday. Was much blessed to-day by a remark from Dr. Bangs. "We lose much," said he, "in not being *definite* in our petitions. Now what do we most want?—let that be at the present time, the definite subject of our petitions." I began to ask myself, "What do *I* most want?" I remembered that Jesus had

said, "Whatsoever ye shall ask the Father in my name, he will give it you." I asked for an enlargement of soul, and then that these enlarged capacities might be filled with God. I left my petition before the throne, presented in the name of Jesus; but felt assured that I should have the things I had desired of God. Was almost immediately after requested to converse with one earnestly seeking the Lord. Soon afterward, at an unexpected moment, found a surprising expansion of soul, and was filled with the fulness of God to such a degree, that I was led to exclaim, "What can this mean?" when a conviction as powerful as though audibly uttered, assured me, "This is the answer to the petition that you some time since left before the throne, presented in the name of Jesus."

Thursday. Learned a lesson to-day.—The manner of learning it was somewhat painful. The Lord grant that the effect may be lasting. "He doth not afflict the children of men *willingly*." Oh! that I may not grieve the heart of Infinite Love, by making it needful

at the lessons intended to be communicated rough each trial, as I pass onward in the avenly way, by being unheeded, should be peated. I was constantly so surrounded the multitude, that I began to long most ar-ntly for opportunity to get into the secret esence of the Lord. I had for the few days eceding, been endeavoring to bear the bur-ns of others with but little intermission, and d thus far been permitted but little time for e purpose of presenting my own case before e Lord. Now, thought I, *I will get alone ith God.* Am I to presume that this ability be useful will last, if I thus permit my sea-ns for private devotion to be broken in upon these ceaseless interruptions? Finding, if remained in the tent, there was but little espect of obtaining my wish, I concluded to ek some solitary place apart from the multi-de; but turn which way I would, I met with me one disposed to beguile my time. At st, despairing to obtain it thus, I turned, with resolve not to be foiled, to my tent, deter-ined that I would have it there. Scarcely d I retired with the intention of trying to feel

a one, though still but little removed from t
multitude, when dear sister S— said, "Sist
Mrs. G—— wishes to see you." I looked
with a degree of disappointment, and sa
"Oh, dear!" and went to see the friend. S
had come purposely to seek advice in referen
to the way of holiness; but I found that I h
not the special help of the Spirit in conver
tion that I had been accustomed to, and w
startled at the difference. The ability to
useful seemed to be withheld. It was th
that I apprehended most keenly that the abil
was a special gift from God. On enquiring
the Lord, after the friend had retired, why
was that this trial was permitted, I was imm
diately given to see that I had been endeav
ing, though ignorantly, to get out of the ord
of God. And I now see that the only way
be a blessing to others, or to be blessed, is
entering promptly and rejoicingly into t
providential openings thus hourly present
and that the time to work is plainly indicat
by the manner of the Spirit's operations on t
hearts of others in sending them to me; a
such labor is as truly the work of the Lo

and as pleasing to Him, as is the devotion of the closet. It was not a wilful trespass. My heavenly Father knew it, and did not severely chide, but he taught me a lesson which I hope ever to profit by when similarly circumstanced. Oh, how much need for the continual application of the blood of Jesus. Under the old dispensation, atonement was necessary for sins of ignorance. Under the new, a high priest that can be touched with the feelings of our infirmities ever presents the soul-cleansing, peace-speaking blood in our behalf, and the sacrifice still ascends, a sweet savor of Christ unto God. It was said by one, "Conviction is not condemnation." How important for the peace of the soul is this knowledge. In the experience just narrated, I have proved the justness of the remark. Wilful transgression necessarily brings condemnation; but a kind father may convict a would-be dutiful child cf error, and yet not condemn.

Sunday.—Was permitted to partake of the precious memorials of the Saviour's dying love. I was enabled through the blood of the everlasting covenant, to enter into closer and

more sensible communion with God than I can express. While bringing to lively remembrance the momentous price paid for the redemption of the soul, and summing up all power and faculty, that nothing might be wanting to make the sacrifice complete, I realized most deeply and consciously that I was enabled to lay hold upon the strength of omnipotence and enter into covenant with the Lord my Redeemer. Such a full and delightful assurance was given that I had, through the Spirit, complied with the terms of the covenant, and had given all, and was now receiving all in Christ, that I seemed to be lost and swallowed up in God. Blessed be the name of the Lord! I know that I am crucified to the world, and the world to me.

Sep. 10th.—Two friends, for whose conversion I have been most deeply interested, called to-day. They have both tasted that the Lord is good, and are now, with most grateful hearts, rejoicing in the God of their salvation. Since Mrs. ——'s conversion, which was but a week or two since, God has also given her her husband to accompany her. He was [illegible]

pposer, and when she asked permission to tend a special means of grace two or three eeks since, with the hope, though unexressed, of finding the Lord, his consent was ery reluctantly given, fearing, as he said, that he would get a religion that would make her nelancholy all her days. After some persuaion, he concluded to let her go. The Lord ealed her wounded spirit while there, and she eturned home very happy in the enjoyment of eligion. On telling her husband of the gracious change, he became greatly enraged, and one in the days of the Saviour, under demoniical influence, could scarcely have shown more malignity and deep-rooted hatred to the cause of Christ, than did this individual toward the cause that the beloved of his bosom had espoused. She had anticipated opposition, but little imagined the mighty storm that was to meet her, on thus disclosing the secret of her joy to him, who she ever had reason to regard as the friend of her happiness, her devoted husband; and she knew not where the storm would end, but continued casting herself upon her almighty Saviour for sustainment and

succor in this her day of trouble. It was on Friday she told him of the happy change, and persecution raged with unabated fury until Saturday night, when, in his desperation, he loaded a pistol, and said that he would put an end to his existence, which had been rendered so miserable by the blighting of all his future prospects. But he who holdeth the tempest in his hand, prevented the execution of his design.

Finding that his threats were powerless in moving her, he now began another reasoning. "Do you believe in the Trinity?" he authoritatively demanded. "Yes," she meekly replied, "I do." "And what reason have you for such a belief," said he. "The Bible teaches it," she responded, "and I believe all that is taught in the Bible." He then doubted his belief in the doctrine of the Trinity, but soon afterward became silent and began to weep, and continued to weep during the remainder of the night. Undetermined in his own mind as to the character of his conduct, whether induced from excessive vexation, remorse, or penitence, she said nothing to him

In the morning, he informed her that he had ıot hado ne moment's peace since he denied his ›elief in the Trinity. "And now," said he, ' since you will not go with me, I have made ıp my mind to go with you." He now became .n earnest seeker of salvation, and went with ıer that morning to the house of God.

In the afternoon, they were detained, from ;ome indisposition in the family, from attend-ng church. He expressed to his beloved com-›anion his resolute determination to lead a new ife, and gave evidence of his sincerity by his :xpressions of godly sorrow, and bringing forth 'ruits meet for repentance. But she greatly 'eared his again mingling in business with the ;ceptical associations to which he would be ex-›osed, and left him, to pour out her soul in se-:ret before God. On her leaving him, he took ıp the Bible, and opened on these words, "But hou, when thou prayest, enter into thy closet, ınd when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, vhich seeth in secret, shall reward thee open-y." He felt that the Bible was the Word of :he Lord, and *really believed* the declaration

that had been presented to him, and began pray earnestly, and believingly, for the bless implied; and God gave it, and made him a j ful witness of his pardoning mercy. Wl Mrs. —— returned to the room, he threw arins around her neck, and declared what (had done for his soul. Thus was the lion i few short hours transformed to the lamb.

> "Is there a thing too hard for thee,
> Almighty Lord of all;
> Whose threatening looks dry up the sea,
> And bid the mountains fall."

Thursday, 13th.—The Lord God omni tent reigneth. Yes!

> "Jesus reigns, he reigns victorious,
> Over heaven and earth most glorious,
> Jesus reigns."

He reigns triumphant in my soul. I at sent enjoy, through his all-abounding gr conscious victory over sin, death, and the gr Oh, what a conquest over timid nature l grace gained. Some time since, I said to companion, when on the eve of retiring for night, "the skeptic could scarcely conc that the believer in Christ, could feel su

perfect repose and confidence in him, that on retiring to rest, he could say, I feel that I repose so confidently in the arms of infinite love, that it is matter of no solicitude, whether I awake in time or in eternity—but I do indeed feel that I can say so." This day, the observation has been brought forcibly to my remembrance by a singular dream I had last night. I thought three or four members of our family, with myself, were sitting together, when some one knocked for admittance. I bade the person in, when to our surprise, a beloved brother, deceased about two years since, entered. Though we all seemed perfectly aware of the fact, that he was a visitant from the spiritual world, yet he seemed so pleased to see us, and greeted us in the same lovely, affectionate manner, so familiar to him when in life, that we could not find it in our hearts to yield to any thing like a repulsiveness of manner toward him, on account of the strangeness of the visitation. After presenting his hand, and giving an affectionate kiss to each, he came to me, and with still stronger marks of endearment than with the others, throwing his arm

around my neck, with an indescribable look of fondness and affection, he said, "You will be with me . . . Sabbath," and immediately left the room. Consternation now sat on every countenance, and an awful silence ensued, which I was the first to break, by asking, "did he say, *on* Sabbath, or *after* Sabbath?" He had been so hasty in the delivery of his message, that I had lost the word, and their consternation on hearing the announcement, had been such, that they had also failed to hear the *precise* time. From that time to the moment of my waking, which was seemingly two or three hours, I was engaged in making preparations similar to those that would have been made, had the dream been an actual announcement from the spiritual world. When I awoke, it still lingered with the vividness of reality upon my mind. My feelings forbade my entering with zest into contemplations of the future, which the scenes around me were calculated to cherish. It was my impression, that I was about to finish my earthly pilgrimage; and if so soon, it seemed but reasonable that my time should be spent in a manner to cor-

respond with the momentousness of the circumstance. And yet it was a dream, and the idea of having my mind thus influenced by a mere dream, I was fearful might appear visionary, and give unnecessary uneasiness. Influenced by these considerations, I said but little; yet the circumstances in which my mind was placed, gave abundant opportunity to test the truth of the observations with which I commenced to write. Over and again it came to my mind during the morning, that the Lord might have permitted the trial, to test the strength of the principle so confidently asserted on the evening alluded to; and blessed be the name of the Lord, it still continued *firm*, when brought to this trying test. About noon, something having a bearing on the future, needed a promptness of action, quite at variance with my impressions of speedy dissolution; and in endeavoring to draw nigh to God, in reference to the subject, I was permitted near and sweet access to the throne, while asking, that if this trial was intended as a sure intimation that I was done with the things of earth, the impression that it was indeed

so, might be deepened; but if only intended to test the confident belief expressed to my companion on the occasion referred to, it might be so removed, that I might feel that I had yet something to do with the world. A direct answer was given, and immediately I was assured that it had only been permitted to assume all the plausibility spoken of, in order to bring the most tangible evidence to my mind, that I had not been mistaken in the belief I had so confidently expressed.

October 13th.—Just returned from a visit to B——. The Lord has been with me during my absence from my beloved family, and imparted the strong and increasingly confirming consolations of his Spirit. I started on the 24th, and went through a journey of about two hundred miles in one day, with comfort. A sweet, heavenly calmness, pervaded my mind during the day. Aware that the multiplicity of scenes through which I should pass, were calculated to dissipate the mind, I sought unto God, and was enabled to repose most confidently on my Almighty Saviour. I carried in my hand a little book, entitled the "Believers'

Inheritance," being a compilation of precious promises. 'An inheritance, indeed!' responded my soul, as I feasted upon the exceeding great and precious promises. I had prayed much that the glare of outward circumstance might not be permitted to break in upon the quiet of my soul. The petition was answered to a degree beyond my expectations.

Seldom in the quietness of my own room, has the peace of God, that passeth all understanding, been more absorbingly realized. It seemed but to close my eyes on outward things, in order to be in no ordinary degree alone with God. It was to this heavenly serenity of soul, that I attributed, mainly, the little fatigue of body I felt, in accomplishing the journey.

I was enabled to urge the subject of religion earnestly on the ladies' maid for the cars. She became deeply interested, and I am in expectation of seeing fruit of my labor in the eternal world, to the praise of God. I have often been greatly encouraged in similar attempts to be instant in season and out of season. Eternity alone can disclose the amount of good that has thus

been accomplished by some of Christ's "li
ones." What a noble example was the saint
Carvosso.

Sabbath, 25th.—Rained during the morni
which prevented my going to the Lord's hou
Found an effort necessary to ward off the p
pensity to ordinary, or every-day topics in th
around me. I am thankful that the Lord l
laid his hand on me in reference to this su
ject. From a child I was taught to sanct
the Sabbath, and my associations of go
whether in relation to temporal or spiritu
prosperity, was most religiously blended w
a careful observance of this hallowed day. T
Lord so blessed early parental admonitio
and the instructions of his blessed Word to
infant heart, that I can scarcely remember
time when I was not influenced by the op
ion, that if I thought or conversed on topics
mere worldly interest, that I need not exp
prosperity in the prosecution of the matter
contemplation.

The Holy Spirit is just now urging upon
mind, a period when this principle of right w
blended with that which was questionab

that it was hardly to be decided which way the scale at the time preponderated. I had been making quite extensive preparations for a New Year's festival. It was Saturday evening, December 31st. Fearful that I should be tempted to think my own thoughts on the Sabbath, if not all in readiness for the early calls anticipated on Monday, I concluded to forego the practice to which I had been from childhood accustomed, i. e. of going to the sanctuary, and there with the solemn assembly, renewing my covenant with God. But I thought I would most carefully devote the last hour of the expiring year to this purpose, at home. Before I was aware, I was admonished that but fifteen minutes remained, ere the New Year should be ushered in ; and the religious observances, which by the force of habits, I think, graciously formed, had become sacredly binding, still remained untouched. The Spirit which had before been silently reproving, now chidingly appealed to my heart—" What ! but this little remnant of the year to devote to the formation of new purposes, and the renewal of your covenant engagements with God ?" It

was my Heavenly Father reproved, and I felt most painfully oppressed, and grieved, from a review of the manner in which his superior claim upon this important hour, had been resisted, and I scarcely dared to look up for help in this my time of need. But the hand of God was upon me, and I felt that it would be but a greater triumph for the adversary, should I desist from entering into those engagements. Scarcely had this point been settled, before another formidable barrier presented. It was the fearful possibility of breaking the engagements, by the temptations that might be anticipated from the diversified society, in which I was expecting to mingle on Monday! "Better is it that thou shouldst not vow, than that thou shouldst vow and not pay," said the enemy. But the Spirit urged upon my mind the solemn duty of vowing to God, and a careful performance of my vows; and with this powerful conviction, I took the blessed Word and knelt before the Lord, with an indescribable sense of responsibility weighing down my spirit, which was penetrated with an unusual consciousness of innate helplessness. I began to pour

my soul thus: "O Lord! if thou wilt but give me something from thy Word, to strengthen and encourage me, I will, through thy grace assisting me, take whatever thou wilt give, as my motto during the coming year." I then opened on these words—"I can do all things through Christ, which strengtheneth me!" O how my soul bounded! The word of the Lord was indeed the power of God unto my soul; and scarcely could I have had a stronger realization that this was indeed the voice of God to me, had it been spoken from heaven to the outward ear, as well as to the inmost soul. I now with delightful elasticity and firmness of spirit, renewed my covenant engagements, and formed new purposes; a prominent one of which was, that I would be more zealous for the Lord of Hosts than I had ever before been, and would take the earliest opportunity to inform my friends of the decision, in order that the temptations to retreat might be cut off as speedily as possible. This was an important period in my pilgrimage, from which I never retraced my way back, to that degree of worldly-mindedness that would invest the etiquette of

the day with a vitality sufficiently inspiring or captivating, to draw off the energies of the Christian to its pigmy pursuits. In reference to all such things, I *now* think that the royal heir of heaven, stands in such a commanding attitude before the world, that the dignity of his station fully qualifies him in saying, "I am engaged in a great work, and cannot come down."

In the afternoon, went to C—— street church. Heard Mr. D—— preach a truly evangelical sermon. Yet there was an apathy and irresponsibleness of manner manifested by the congregation, that was really painful to me to witness. During singing, I observed that about half the assembly were sitting, and the others standing. I have not taken special pains to inform myself of the most Scriptural method, for the regulation of public worship, from the impression that these are not the "weightier matters of the law," but I do feel persuaded, that there is not only moral unseemliness, but Scriptural impropriety in the listlessness of demeanor indulged in, by various denominations of the present day. I

have gone into churches that differ in these non-essentials, with an intention of conforming to the usage peculiar to the order, and on doing so, have found myself singled out from the majority of the worshippers, and have afterward concluded, that if my example could not be conducive to uniformity, I would act in the case in nearest accordance with my views of Scriptural propriety, and though perhaps the only one in the whole assembly beside the minister, who, like as God's ancient servant, was kneeling, and with outstretched hands, supplicating the mercy-seat, turned and knelt, determined that I would not approach the Majesty of heaven in such an attitude, as I would not dare approach an earthly sovereign. In very many things, the Scriptures are not explicit in the minutia, but most expressly regulate the whole by some one great commanding truth; and thus in reference to this subject, it has been said, "Let all things be done decently *and in order*." And why should not this injunction be regarded as binding on individual professors? The same want of uniformity I have observed in other particulars, with many who I think

really love and revere the Sovereign of heaven and earth. Some will break in upon his worship, and attract the eye and heart of the unwary, by an unnecessary late attendance. Others, most unceremoniously place themselves in an attitude most favorable for repose; such as would be regarded in ill-taste in polite society, and should such unseemliness of action be indulged in, in the presence of an earthly potentate, surely the aggressor would be spurned from his presence. And yet the avowed object of an attendance on the means of grace is to *meet* God—to worship and hold converse with Him, who is the blessed and only Potentate, the "King of kings, and Lord of lords." Well might preachers of the present day say with the preacher of olden time, "Keep thy foot when thou goest to the house of God," &c.

While at the meeting this afternoon, the Lord poured out the spirit of supplication upon me in an unusual manner. The cry of my heart was for a revival of Scriptural holiness in this place. It was a mighty struggle, but I was enabled through the omnipotence of grace, to

off more than conqueror. I received
ıssurance that my petition had gone up
e the throne, presented in the name of
;, and that I should have the desire of my
.

. I went to meeting this evening, with a
onging for the courts of the Lord. There
but six or eight brethren present, and no
les with the exception of sisters E——
– and myself. That faith that approaches
to God, and claims *present* blessings,
ed at a very low ebb. I do not think that
ɔrayer or expression in anticipation of a
nt bestowment of the gift of holiness,
ıttered.

ıe expectations that were given in answer
ɜ prayer of faith on Sabbath afternoon,
forcibly to remembrance, and the inquiry
ɔresented, "Are you willing to make every
ble effort toward the accomplishment of
vork ?"

y soul replied, "I am not at my own dis-
; body, soul and spirit, time, talents and
ɜnce are thine ;

"'I'll follow on if thou command,
All is well.'"

After joining in prayer, I told them of the manner in which my soul had been drawn out on Sabbath afternoon, for a revival of holiness, and the way in which I felt the work might be accomplished, if they would but begin at once to be co-workers with God, by having a commencement of it in the hearts of all present. I then stated in a manner as concise as possible, the way in which the Lord had made me a witness of this grace—how it had affected me in reference to my usefulness to others, by the far more comprehensive views of responsibility that had been imposed, and concluded by saying, that I could not but regard a revival in the hearts of God's professed people, the necessary foundation, for a thorough revival of the work of God in all its departments.

After I had finished, a brother arose and confessed, that some years since, he had been the happy possessor of the blessing of holiness, but did not long retain it, and knew from experience, that it was as the sister had said, i. e. just what was needed for our own happiness and safety, and also to capacitate us for

usefulness to others,—and necessary in the church, as the foundation for a revival—and that he now felt unwilling to live any longer without it. He then earnestly asked all present to pray for him, that he might again be brought into the enjoyment of the blessing. The spirit of the meeting was greatly revived.

30. Called to-day on a Christian brother, who has been exercised with severe affliction for several years past. We had a season of sweet refreshing, while conversing of the things that appertain to the kingdom, and also in prayer and supplication with thanksgiving, God was eminently near. Two young ladies, professors, who were present, acknowledged that they were following God at a distance, and were greatly aroused, and resolved on endeavoring to live nearer to God.

While at supper, after our return, I was appealed to for a decision on a peculiar case. The name of a person of undoubted piety was mentioned, who had a short time previous, lost a son at a distance from home. He had been a source of much painful solicitude, occa-

sioned by his profligate habits, and was overtaken by death, at an unlooked for hour, and left no evidence of having been truly regenerated. The fond mother, agonized at the thought of his having died unprepared, cried constantly to the Lord for some assurance of his safety, and on one occasion, while thus pleading, she became confident in her own mind, that prayer was answered, and the perfect assurance given of his happiness. Two or three unconverted persons being present, I felt a sacred responsibility in giving an opinion, and was constrained to dissent from the sister, from the fact that she had started from wrong premises at the outset. Had she remembered that "secret things belong to God," and those that are revealed to ourselves and children, she would have seen that it was her province to be satisfied with the allotments of Divine Providence, assured that the Judge of all the earth will do right. There are unalterable principles laid down in the Word of God, by which the character of our requests must be regulated, or they are not recognized in the court of heaven. "This is the confidence we have in him, that

if we ask any thing *according to his will*, he *heareth* us." This *will* is given in the *written* word. Any prayer that is not according to this, I can conceive of no shade of scriptural propriety in presenting before the Lord. Such an applicant cannot have his plea so much as entered before the throne. The sword of the Spirit prevents access to the Judge, by the sentence, "to the law and to the testimony."

I know it may be said, that persons of undoubted piety, (as of the case in question,) have had remarkable answers to prayer similar to that just given, and some of whom I have heard, that have received answers in what they have conceived to be a miraculous manner, in dreams, &c., that have been equally at *variance* with the Spirit of the Word. At once they wrap themselves in the security of the belief thus attained, from the assurance that it was given in *answer to prayer*. Such persons are unmindful of the fact, that if they wander in any degree from the direct way, marked out in the only chart God has given, they are left exposed to any infatuation that an insatiable—exceedingly subtle enemy, can invent.

The higher the profession and weight of religious influence, the more extensive and commanding the harm. Is it impossible that an enemy, that even quoted Scripture to the Saviour, to suit his purpose, can so transform himself into an angel of light, as to answer a prayer, that received its origin on his own premises? and if it is off the direct line of the written Word, it surely is in a proportionate degree on his own ground, and however startling the truth, it is but *reasonable* to expect that *he* would respond, and answer it in just the way that would be likely to assume the most plausibility. I have really thought that Satan made use of a stratagem to keep some persons from continuing to agonize for their unconverted friends, by instigating them to pray for the assurance that they would eventually be saved. The answer is given—and the agony ceases. Meanwhile the friends continue sinning, and the WORD continues to declare, "the soul that sinneth, it shall die." The error lies in overleaping the bounds God hath set. And when this is done, delusion is inevitable. There is no subject relative to which I have

more ardently desired to be a *living epistle*, than in reference to the infinite importance, excellency, and comprehensiveness of the Word of God. I do indeed regard it as a sufficient rule for faith and practice. I wonder why the absolute importance of searching the Scriptures, in order, by a careful study, to show ourselves approved in the sight of God and man, is not more urged, from the pulpit and the press.

We have no right to think that we shall be "thoroughly furnished unto every good work, or to conceive ourselves otherwise than liable to be carried about by every wind of doctrine, without a careful *searching* and "comparing of Scripture with Scripture," which surely implies something more than mere reading. And I most conscientiously believe, and my feelings and judgment bear me out in affirming, that there is no subject relative to which the world of professing Christians, on waking up in the spiritual world, will find themselves to have been more mistaken than in reference to this. It seems to me as if the various subterfuges, to which men of otherwise enlightened

judgment, betake themselves as a substitute for the Blessed Word, must indeed be most amazing in the eye of those spiritual intelligences by which we are surrounded. What a strange, God-dishonoring position! acknowledge the Bible as the Word of God, and yet suffer ourselves to be governed by our own feelings—the views, experience, and traditions of others, in reference to it; while every moment liable to be called into the other world, to answer for ourselves, and be judged by our individual conformity to its precepts.

But are we to reject all manifestations from God, or answers to prayer, that may be given in dreams or visions of the night? The Spirit of the Word settles this matter. From the earliest, down to the latest period, God hath spoken to his people in this manner. As well might we deny any other part of divine revelation, as to deny this. Witness. God said to Abraham in a dream, "Yea, I know thou didst this in the integrity of thy heart," &c. Gen. 20: 6. Jacob had a dream in Bethel of the ladder that reached from earth to heaven. "And the Lord stood above it, and said, I am the

Lord God of Abraham thy Father," &c. Gen. 28: 10—15. Jacob tells Laban of yet another time when God spoke to him in a dream on a subject quite dissimilar from that on the former occasion. Gen. 31: 11—13. And to show that God does not confine his communications to his chosen people, he speaks to Laban in a dream, and says to him, "Take heed that thou speak not to Jacob, either good or bad." Ver. 24. God spake to the butler and baker, Gen. 40 ch. Also to Pharaoh, Gen. 41 ch. God speaking to Aaron and Miriam, says, "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream," &c. "The Lord appeared unto Solomon in a dream by night, and said, Ask what I shall give thee." Solomon made his choice, and God granted his request, and "he awoke, and behold it was a dream!" 1 Kings 3 : 5—15. Nebuchadnezzar, Dan. 4 ch., and the wife of Pilate, Matt. 27: 19, were forewarned by God of impending judgments by a dream. "An angel appeared to Joseph in a dream, saying, Joseph, thou son of David, fear not," &c. Matt. 1: 20. The

wise men were "warned of God in a dream, that they should not return to Herod." Matt. 2: 12. "An angel of the Lord appeared in a dream to Joseph, in Egypt." Matt. 2: 19. But why enumerate?—most explicit declarations from God place the matter beyond doubt. "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man." Job 33: 14—17.

Early under the Christian dispensation, God invested the subject with still higher claims, if possible, upon the attention of man, by the declaration, "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

And yet the subject, though standing in such a commanding attitude, is seemingly liable to so much abuse, that it has become dis-

reputable for God's servants to say, in the present day, "God spake to me in a dream, or visions of the night." And why is it thus? Is it not because the SCRIPTURES, the plain, naked Word of God, is not brought to the ordeal of a personal, diligent, careful investigation? Books of every diversity of sentiment, and men of every manner of opinion are consulted, and then the precious, neglected, insulted WORD, is too often submitted to the ordeal thus erroneously begotten. I here most solemnly protest, "in the sight of God who quickeneth all things, and before Jesus Christ," that in obedience to the most confirmed convictions of duty, from the awful deference and honor due the HOLY SPIRIT, I have felt sacredly bound, in preparing myself for my Bible-class exercises, and in the devotions of the closet, first to take the naked, unadorned Word upon my knees in the presence of God, in order to have my mind primarily pre-occupied with the teachings of the Holy Spirit, *before* it was submitted to the dictations of men, however learned or good. With deep abasement before God. I would also state, that not unfrequently I have

gone as a simple little child, conscious of perfect ignorance, and liability to most egregious error, if left one moment unprotected by a superior wisdom and guidance, and believing that "all Scripture is given by inspiration, and is profitable for *doctrine*, reproof, correction, and instruction in righteousness," have asked relative to portions of the Word that I could not at once apprehend; direct and special illumination, and it has been given. After having thus sought unto God, I have conscientiously made use of every available help, and God has blessed me greatly in meeting with sentiments not only corroborative of those already received, but also helpful toward still farther illumination.

Some who may have been despoiled of some long cherished hope, by the promulgation of such sentiments as those with which I commenced my present reflections, may be disposed to say, perchance chidingly, as anticipated in ancient time, Deut. 18: 21, "How shall we *know* the word which the Lord hath not spoken," if expectations so *sincerely* begotten, are so exceedingly dubious? The ever-unal-

terable principles regulating the government of God, as laid down in the WORD, are so distinct, compact, and comprehensive, that I have never yet, in all my experience, found one case but what has been touched, neither do I ever expect to find one; and were I expecting my pilgrimage to be lengthened out to the age of Methuselah, and temptations from the world, the flesh, and Satan, continually increasing in poignancy, and subtlety of invention, and spirits of darkness thickening in numbers, for the mighty conflict, do I think I should need any other shield or weapon than the Word of God—the Sword of the Spirit. Furnished with this mighty weapon, every man is invested with power not only to fight his own battles, but to plead his own cause. How unlike earthly tribunals is the court of heaven. It is but seldom we hear of an individual sufficiently acquainted with the technicalities of law to assume the responsibility of pleading his own cause, and few are possessed with the facilities, had they the disposition; but here, with the Holy Spirit as the teacher, the most humble believer may, by having skil-

fully wielded the Sword of the Spirit, and made his way through every conceivable difficulty, come up thus thoroughly furnished before the throne—present his cause, and be as truly shielded from insult, neglect, or rejection, as though he were clothed in the person of Christ. Scriptural demonstration asserts that he is clothed with Christ. Shielded by the atonement, he is in verity as impervious to the assaults of the enemy, as He who is called in the ever blessed Bible, "THE FAITHFUL AND TRUE WITNESS—THE WORD OF GOD."

Tuesday. Again attended Mr. ——, the minister's class. The Lord has doubtless commenced a good work in very many souls here, but it is surprising that I hear as little about holiness, as a present attainment, or as within the reach of the believer, as though it were not a distinctive feature in our economy. The fact of its being so, is surely a tremendous consideration. It was asked in ancient time, "What profit hath the Jew?" and the reply, "*Much every way*," is surely an answer that should sink with fearful weight on the ear and heart of every Methodist, cir-

cumstanced as we are in the order of God, in reference to this subject. The fact of having received, from God, through such men as Wesley, Fletcher, Nelson, Bramwell, and a host of other heaven-owned luminaries, this glorious doctrine, as revealed in the blessed Word, throws a weight of responsibility most tremendous in magnitude, upon our ministry and people.

I sometimes fear that the nature and depth of the obligations thus imposed, will not be fully realized, until the clear light of eternity shall disclose the subject in all its bearings. I verily believe that when God thrust the Wesley's out to raise a holy people, and we became a distinct organization, with men of such simple, childlike, enlightened and yet noble piety, under God, at the head of our ecclesiastical affairs, that he really intended that we should retain more of those distinctive features by which our economy is characterized, as dissimilar in doctrine and usage from other evangelical bodies. I know it is thought by many of our warm admirers, that we, as a people, have but received the polish inevitable

from oft repeated usage, as handed down by busy time, having only lost in that which was deemed unseemly and rough, and quite unsuited to the enterprise of the age. If the refining fire—the Spirit of holiness, were more signally blended with all our operations, and lighting down upon our assemblies more now, than in ancient time, I might think so too; but it is the Spirit that giveth life, and that Spirit can only be cherished by the unostentatious, careful, humble, childlike dependence on God, that led the fathers of Methodism to discountenance the glare of the world—that made Wesley say, by precept and example, that he was afraid of the rich, not but that he would *tolerate* them, for some of his friends were the titled dignitaries of the day; but the tide of mere worldly popularity, it is well known, he took the utmost pains to ward off. Weight in piety, *not* in numbers, was the design most evident, and the most striking feature standing out on the face of the economy, of which he was, under God, the originator.

Rev. Mr. ——, the pastor of this charge, has been on my mind almost day and night,

since the first of my coming to this place. He is an able minister of the New Testament, but oh! how much he needs that his lips should be touched with a live coal, from off the hallowed altar. The more I trace the hand of God in His usual mode of working with the people, the more I see the necessity of His appointed ambassadors being experimental witnesses of the attainableness of what they proclaim. The experience of *one* such goes farther toward bringing others on the same ground, than the most labored theories of *many*, unable to say, "We speak that we know, and testify of that we have seen."

A pleasing exhibition of the justness of these observations was given me by a beloved friend in the statement of her experience. Her early religious associations were with a denomination unfavorable to the doctrine of holiness as admitted by our people. But she began to seek most earnestly for a state of entire conformity to the will of God, and having been informed that there was a people that held to the possibility of attaining such a state, she sought them out, and united in church fellowship with

them. She now heard holiness spoken of as a Bible doctrine, and her soul was greatly strengthened and encouraged in the pursuit, yet she earnestly desired to hear some one say, "*I know it—I feel it.*"

At length, her wish was gratified. She had resorted to a camp meeting with the hope of being more fully informed, not only by pulpit ministration, and Biblical exposition, but by the concurrence of *living* testimony; and it was for the latter that she most greatly longed.—Her heart had already assented to the commanding truth that holiness is a Bible doctrine. The Lord in great mercy moved the spirit of one of his chosen servants to discourse most sweetly on the nature and privilege of a state of holiness. "Oh," thought she, "if I could only now hear him say, 'I *enjoy it*,' I should be satisfied."

Soon afterward, as if moved by a divine impulse with a holy heroism, he lifted up to the gaze of the eager multitude, the chart containing his commission—the Book of books. "Oh," said he, "I do not only proclaim this glorious doctrine to you from *this* blessed

Book, but I have it *here*,"—and then reaching forth the Bible towards the weeping assembly, and placing his hand upon a heart bursting with emotion, he repeated—"*I have it here.*" "It is enough," she exclaimed. That evening, her longing soul was brought into the way of holiness.

One evening this week, I met with Mrs. ——, a person of sincere piety, with whom I think I should have enjoyed unmingled pleasure, had it not been for a propensity to indulge in the habit of speaking lightly of the ministry. I revere the sacred office. I fully believe that our ministry generally have been moved by the Holy Ghost to preach the gospel. If so, they are invested with responsibilities of infinite magnitude. As ambassadors from the court of heaven, they receive their commission from the King of kings. An ambassador from an earthly monarch is deemed honorable by the degree of responsibility with which he is invested, and the dignity of the throne which he represents, to which he is amenable for a faithful delivery of the embassy entrusted. An ignominious reception of

his message, or dishonor cast upon his person, is regarded as done unto the throne which he represents; and thus, doubtless, will the King of Heaven hold those individuals or communities responsible, who lightly esteem or disadvantageously speak of those legally authorized ambassadors from the court of heaven, whom he hath commissioned to stand in Christ's stead, to beseech men to be reconciled to God.

The day of eternity will doubtless reveal that many a message of mercy has been rejected by the lost sinner, from the fact that his heart had been rendered impervious by slanderous reports or whisperings of "lowness of piety," or nameless disqualifications, some of which may have gained currency, or received the sanction of silence from some who profess the name of Christ. God has assured my heart that men are answerable for truth, from whatever source it comes; and in reference to those whom he hath anointed and sent forth to preach the everlasting gospel, He hath written upon my inmost soul, "Touch not mine anointed, and do my prophets no harm." From an indulgence in this evil, many unquestiona-

bly prove the displeasure of the King of glory, bring barrenness upon their own souls, and incur the awful responsibility of being instrumental of inducing a rejection of God's message.

On Tuesday evening, Miss ——, an amiable young lady, called to see me. Her mind has been deeply interested for some time on the subject of holiness. I lifted my heart to the Lord for a word in season, and God gave an immediate answer. I was quite unacquainted with her circumstances in life, and consequently unapprised of the temptations peculiar to her case, but began to assure her of the faithfulness of God, in the speedy performance of His own part of the work, as soon as she was willing to comply with the conditions. I then related to her the experience of a young lady, with whom I had been familiar, who seemed greatly to desire the blessing of holiness; but in trying to pray with her for a present bestowment of the blessing, I could feel no liberty, and became assured in my own mind that some insuperable barrier was standing between God and her soul. With much hesitation, she

afterward informed me that she was contemplating a marriage engagement with a young gentleman not professing religion. The mystery was at once solved, and I assured her that unless it was already made, her aspirations for present holiness, and future felicity also, would be futile if she persisted in the prosecution of the affair. She received the statement of my views with a heavy heart, and I feared that this important crisis in her experience was to be but the turning point for a fearful plunge into the fatal vortex of mere worldly-minded profession. But grace ordered it otherwise: the struggle ended the next evening—the idol was given up, and the victory was beyond expectation glorious. The Lord condescended to take her into very close communion with himself, and she really looked as if the signature of God, the stamp of holiness, had been written upon her very countenance; and from that time, she became a decided, zealous, and useful traveller in the King's highway.

While I was giving this recital, to the interesting young friend, her countenance bespoke a heart greatly disquieted, and with much em-

barrassment, she informed me that a case of precisely the same interest was pending with herself. At once I saw that the Lord had indeed, in answer to prayer, given "a word in season." The advice was made instrumental in frustrating the designs of the tempter,—her feet were turned from the vortex, which had been well nigh reached, and she also became a happy, and useful, and deeply interesting traveller in the King's highway.

Wednesday. The election of city officers, has been so intensely absorbing with every class of community, since I have been here, that but little time has been left for conversation on any other subject. I have been thinking that to take the interest manifested by the christian community, apart, and concentrate it on some definite pursuit of praiseworthy benevolence —say to the promotion of a revival, in personal or individual experience, what glorious results might follow. Doubtless it would terminate in many a name being enrolled under the banner of Immanuel—in the book of life,—many an election made sure, before exceedingly dubious.

I do not object to christians zealously interesting themselves on the subject of appointing "the powers that be." If the Scriptures enjoin the duty of not resisting them, surely it is greatly desirable to have such as our christian judgment might acknowledge to be "ministers of God to us for good." But how few professors seem to apprehend the obligation imposed by apostolic exhortation, "that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for all that are in authority, that we may lead a quiet and peaceable life." They seem to forget that the powers that be, are ordained by God, and also of the divine injunction, "Speak evil of no man," and act upon the assumption that they are to make use of the same carnal weapons, and wield them also in the same manner as is practised by the mere worldling. May it not be in part attributable to these mistaken views and conduct, that few christian men go through the ordeal of zealous electioneering, or an election to office unharmed by the fire?

Sabbath. Was a day of extraordinary trial. My ever-watchful foe seemed to have found

out new premises to work upon. I really felt as if continually surrounded by

"Legions of dire, malicious fiends."

The main effort on the part of my enemies, was directed toward the answer to prayer that I had received for a revival of the work of holiness in this place, on the first Sabbath after I came here. I had not yet seen as evidently as I had anticipated, the answer to my prayer, and this was the ground that the enemy took to work upon. Never before, do I remember to have felt the necessity of looking well to the things I had prospectively gained by way of answer to prayer, in reference to others, as well as to blessing in actual possession. The contest continued with unabated fury until late at night, and my enemies would have intimidated me from taking the repose which my health much needed, by the insinuation that I should yet be despoiled of my confidence, had it not been for the inspiring hope given by the blessed word, assuring me that more were they that were for me, than all that were against me. The Captain of my salvation—The Lord of Hosts—My condescending God

gave signal and glorious victory during my sleep.

I dreamed that I was at a church, that I had not been accustomed to attend in this place: the seats were densely crowded with an assembly of fervent worshippers, all silently yet with unutterable intensity, supplicating God. The hour had arrived when I must depart, and I arose amid the praying multitude as one alone to leave. Instead of going out in the usual way, I passed up the aisle to the altar, where to my astonishment, several kneeling suppliants were bowed, earnestly groaning in subdued tones, for the blessing of holiness. I was much moved at the unexpected sight, and exclaimed, "What! all this and I not know it?" I rejoiced in spirit, and endeavored to encourage them, so long as my haste would permit, and then passed along before the altar, with the intention of going down the extreme aisle to the door, when my progress was again impeded by a still larger and yet more fervent company of suppliants, all imploring in unutterable groanings the blessing of holiness. I was almost overcome with wonder and grati-

tude, and exclaimed, "Can it be?" When the Spirit said to my heart, "This is the answer to your prayer!" It was too much, and I sat down and gave vent to my overwhelming joy in tears—when one most beseechingly said, "O sister ——," calling me by name, "*do pray*," and the vision fled. Joy unspeakable and full of glory now filled my soul. Every enemy was vanquished, and not one lingering temptation left to doubt, but that God had heard and was already answering my prayer.

Monday evening, I attended love feast in —— street church. The individual for whom I had been so prayerfully interested during the whole of my visit, and very especially during the evening, rose at the close of the meeting to speak. Had he been invested with power capable of reading the emotions of my heart for the several preceding days, and during the evening, and then sought words to satisfy those emotions, he could scarcely have said any thing more satisfactory, with the exception that he had not yet received the witness* of holiness. The Lord had given me the

* Soon afterward, he received the direct assurance.

What though the cross—the cross, lies in the way,
All is well, all is well;
Though fearful nature, shrinking stand,
Lord, I am thine, and in thy hand;
I'll follow on—if thou command,
All is well, all is well.

Rise, rise my soul, and onward, onward still,
All is well, all is well;
God shall with all, with all his fulness fill,
All is well, all is well.
Stronger than death, His love to thee,
And thou, to all eternity,
A monument of grace shall be,
All is well, all is well.